THE CHURCHMAN.

VOLUME XIV.—No. 45. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 721.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, JANUARY 11, 1845. BY JAMES A. SPARKS, 161 FULTON-ST. {Terms—$3 00 per annum—IN ADVANCE.

From the Christian Remembrancer.

The Dark Ages.

A Series of Essays, intended to illustrate the State of Religion and Literature in the 9th, 10th, 11th, and 12th Centuries. By the Rev. S. R. Maitland, F. R. S. F. S. A. &c. London: Rivingtons. 8vo. 1844.

Concluded from our last.

A third argument in confirmation of the preceding views may be drawn from the course of Scripture reading appointed in some at least of the larger monasteries. As this custom is clearly proved, and is no where mentioned as a marvellous usage, in the middle age writers, we can but infer its agreement with the practices of that time. One instance must suffice. In the Spicilegium of D'Achery is a letter written by a monk of Cluni, named Ulric, to William, abbot of Kirshau, in the Black Forest. It gives an account of the order in which the Bible was read by the monks of Ulric's own convent, from which we see, that in the eleventh century, the whole of the Scriptures was studied on a settled plan in the monasteries. The abbot to whom this treatise was sent, is deemed the restorer of the Benedictine rule in Germany, being the instrument in *restoring* or erecting more than a hundred houses of that order. Thus we may fairly infer that the Bible readings in Cluni would be imitated in the numerous foundations under the influence of William of Hirschan. The chapter containing this sketch is headed, "Quomodo Testamentum legatur utrumque," and needs no recitation in this place. Mr. Maitland has given its substance in article No. 20; the books of Scripture, and the particular seasons appropriated to each are specified, and also certain commentaries, and explanatory homilies of the Fathers. What better rules could have been instituted for preserving scriptural knowledge?

A fourth argument tending to the same result must at least be suggested. Though it will not directly prove that the Bible was *studied*, it will certainly indicate the *reverence* in which it was held; and this is an important part of our subject. Those who would have us believe the Bible to have been then the unread book, are not slow to hint that it was also lightly esteemed. The two charges are indeed closely connected; hence, whatsoever fact directly refutes the one, will indirectly meet the other.

The facts to which we call a moment's attention are the costly adornments, rich illuminations, and elaborate penmanship, bestowed so lavishly on the manuscripts of the Holy Scriptures in the middle ages. This custom could not have *prevailed* unless the Bible had been regarded with a high degree of reverence. Men do not invest neglected things with a covering of splendor and magnificence; the outward respect is a witness of the inward devotion. Thus the Jew beheld with delight the visible glories of his temple, as embodying before the eyes of the nations the deep homage paid by him to the holy of holies. He would not thus have ornamented a rustic hut. Nothing is more frequently presented to our notice in Church history than the rich outlay of ornament bestowed on the copies of the sacred writings. We read of copies of the Gospels adorned with golden letters, and enriched with costly gems; of some written with gold on purple vellum; others bound in plates of silver and gold, bore witness to no common spirit of veneration for the divine word.

Let any one who desires to form a just estimate of the surprising outlay of labor and ornament bestowed on these written copies of the sacred writings, examine the celebrated MS. of the four Gospels, called the "*Durham Book*," in the British Museum. (Cotton MSS. Nero D. IV.) Let him consider that here is a specimen of writing not uncommon in those times; which after its rescue from the Danish ruffians, and the waters of the sea into which it had fallen, retains every word and all its dazzling luxury of illumination, as fresh and vivid, after an existence of nearly 1,200 years, as on the day when the delighted Eadfrith finished his task. Let the observer mark the beautiful disposition of the prefixed indexes ranged in their illuminated shrines, then the Oriental richness of the tracery which, like the beautiful gate of the Temple, leads to the holy oracles; and which, with the figure of each Evangelist prefixed to his Gospel, must surprise by their richness of coloring. Then we come to the text itself. Is that slovenly written?—did the scribe exert all his efforts to make beautiful the casket, caring little for the gem? This is the very thing some would expect. "No doubt all the *form* is very beautiful, but what care to preserve the spirit of the truth?" Judge, reader, whether the hands which, with skill so wondrous, guided the pen over those 258 folios, where every letter stands out as if raised on the vellum by some forgotten machinery, could have been directed by a formal and dull heart. Unconquerable must have been the patience, and intense the zeal, which urged one almost forgotten Bishop of the remote Lindisfarne through such a work. And some copies of the Bible must have demanded even more care than this Book of Durham, when every letter in a volume is cast, as it were, in gold, dazzling with its brilliancy eyes accustomed to the stiff dulness of modern print. Surely lazy, ignorant despisers of Scriptures did not thus enshrine, as with loftiest affection, the word of God?

Nor was this custom confined to some particular place or period. We find the instances in France, Italy, Germany, and England. At the close of the thirteenth century St. Paul's Cathedral possessed twelve copies of the Gospels thus splendidly ornamented. Some might have been inclined to doubt the existence of even one; and, if fresh from the "*Notes*" of Robertson, would deem this a surprising phenomenon.

Our fifth and last argument on this point is drawn from the time and labor so lovingly bestowed by mediæval scribes in multiplying copies of the Holy Scriptures. These instances prove their zeal for the preservation of that book which they are so often represented as neglecting. It was by the never-ceasing labors of these industrious men that so many precious MSS. have been transmitted to us.

Whatever may be thought of the amount of intellect required in a copyist, such a work was a great consumer of time and of the mind's energy. Mr. Maitland gives the result of a calculation which may show the vast amount of labor connected with the office of a scribe. He supposes that a fairly written copy of the Bible in English would take an expert clerk ten months to write, and will cost, in labor only, 60 or 70*l.*, at the law-stationers' rate of payment. But this estimate cannot reach the outlay of time and money necessary for the production of those richly ornamented MSS. so often written in the middle ages. Such an employment then occupied the minds of many, who in the present day would direct their attention in a less mechanical channel. These labors were, nevertheless, absolutely necessary for the preservation of the Scriptures themselves, before the invention of printing; and as the accuracy of a MS. was an important consideration, the work of transcription could not be left to the more ignorant monks, but engaged the time of the most instructed. How many keen intellects and imaginative minds were bound down by the toilsome labor of incessant copying, whose energies might have led them to nobler pursuits. Yet why say nobler? More real benefit may result from the preservation of ancient MSS. than from the ten thousand speculations by which ingenious men have often beguiled themselves and others.

Let us bear in mind that on the pens of middle age ecclesiastics the Christian world, of those and all succeeding times, depended for a due supply of the Holy Scriptures. The clergy were the book-makers of Europe; and nothing short of ignorance or malice can persist in heaping abuse on the guardians and transmitters of all those ancient MSS. of the Scriptures by which we have gained *our* knowledge of the Bible. Whenever we open the sacred book let us gratefully remember, that to the diligent love, patience, and industry of mediæval Christians, we owe its preservation. Whether the preservers are to be regarded as its despisers is a question refuted by its own folly. The whole argument, therefore, stands thus: that the popular writers and preachers of the middle ages abound in references to Scripture; that the sacred books were freely and fully commented upon; that the Bible was read throughout in most, or many, monasteries; that respect for it was evinced by the costly ornaments bestowed on the MS.; that it was diffused and preserved by the labors of many scribes. We might now leave the subject, were it not that some objections, likely to be raised at this point, require a short notice.

The first may thus be expressed: "You tell us that the clergy read and studied the Scripture, but we say that the *people* could not *read* the Bible, did not possess it; and, therefore, we still assert that the mass of men were ignorant of its truths: and therefore in darkness." Let such a reasoner remember, that if the clergy knew the Scriptures themselves, which the terms of the argument *suppose*, but *wilfully* kept the laity in ignorance, they must have been in a deeper moral degradation than the nature of the case allows; for is it not morally impossible that a whole order of men should themselves enter into the spirit of the Bible, should feel its doctrines to be necessary to salvation, and yet *wilfully* conceal it from their brethren? The thing is a moral impossibility.

A great mistake is frequently made in this matter, by those who persist in judging every age of the Church by the notions prevalent in their own time, or within their own circle. Such suppose, that if the mass of the *people* were unable to read the Scriptures for themselves, religion could not have widely prevailed. Alas, then, for the age in which our Saviour preached; when the souls of men could but receive the oracles of Heaven by *hearing*. Do we seriously think that the *bulk* of the early converts could read the copies of the New Testament? or that they had copies to read? Were those primitive ages of the Church rude, brutal, and ignorant? "No," says History; and she scorns to say more. Yet, of the army of martyrs and confessors, who glorified Jesus by the deaths to which they submitted, how many could read the Greek or Syriac copies of the Gospels? Truth may enter by the *ear* as well as by the eye; be received from the mouth of a divinely-commissioned preacher as fully as from the printers' types. This state of the mass of society was accordingly met by a suitable provision: the Apostles were sent to *preach* to every creature under heaven, not to translate Scripture into every tongue, and publish them "without note or comment." So in the middle ages of the Church, travelling bodies of presbyters sounded over each diocese the instruction needful for each time. Nor were the clergy content with this; in their eagerness to provide knowledge for the people, they had recourse to means which some thoughtful men amongst us deem to have proved causes of corruption; but *perhaps* no one in this age is competent to judge decisively in this matter. We here allude to that early alliance between the clergy and the minstrel; which gave a peculiar character to much of the religious poetry of Europe, and led to those far-famed dramas called "Mysteries." We only allude to these facts as indicating a wish on the part of the Church to present religion in every possible aspect to the minds of men: hoping thus to win some. Nor can there be much hesitation in admitting this to have been the *original* object. The plan may not have succeeded, or it may have been fitted to *some* states of society only, or it may have been radically wrong: with these questions, though full of interest, we do not now meddle. That the early clergy aimed at good by this dramatizing of Scripture few will deny, who attend to the character of the Saxon Cædmon's poems, in which he evidently sought to fill the popular mind with Scripture history, by connecting its facts with the charms of verse and musical melodies. That his plan was admired there is no doubt; that it wrought no good, no *great* good even, how can *we* say? Such an example may have induced zealous men to follow in the same track, to encourage the religious drama. Let a reader take up the Coventry Mysteries, and see the whole of the New Testament history, or rather, the history of all time, pass before him in those pages; can he say, *confidently*, that for *no state* of society are they adapted? May not *such* rude developments of Scripture, especially when limited to their religious object, have been to many a simple mind a spring of deep and holy feeling? However, one thing we must bear in mind, that the religious drama was *intended* to instruct the people, and to aid the diffusion of Scripture knowledge; therefore the proceeding remarks prove that the clergy in the middle ages did *try*, according to their means, to enlighten the *masses*. Even Mr. Waddington has, in speaking of these times, been compelled to admit, that "sermons, homilies, interpretations, and *illustrations of Scripture* were published in *great profusion*." (Church Hist. chap. 17.) This testimony from one who has evinced a most unhappy tendency on many points is valuable.

Interesting Discovery.—A letter from Nantes states that a fisherman of Chinon has just found in a neighboring canal a statue of gilt metal. It is in good preservation, and is supposed to be of the time of the Romans, one of their camps having been erected near the spot.

The Catholic Faith.

When we speak of the Catholic Faith as being that which has been believed *always, every where, and by all—quod semper, quod ubique, et quod ab omnibus creditum est*—a difficulty may present itself to the minds of some, arising out of the extensive prevalence of *Arianism* in the fourth century, when, it is alleged, the majority of Christians were Arians. But this heresy was probably much less general than is commonly supposed. Although the civil power gave it a temporary ascendency in the East, the great body of the Church must have continued sound in the faith. That was a period of rebuke and of blasphemy, permitted, probably, as the means of testing, defining, and settling for all time to come, the true and original doctrine of the Trinity. But taking *the aggregate of the whole Church of all ages and nations*, the Arian faction forms a very small exception to the general rule. Notwithstanding that limited and temporary defection, it is still true that *the infinite majority* of the one Catholic and Apostolic Church has been orthodox on this point. But again, if this answer to the objection be deemed insufficient, and if this heresy vitally affected the Catholicity of those who held it—as we are taught by the Athanasian Creed that it does—then the Arians must be thrown out of the account, and classed with heretics and schismatics; and the Catholic Church continued sound through the whole. And this rule is not intended to embrace any except the members of the Catholic Church, otherwise it would be evidently unsound, and would imply that there never has been a sect on earth which rejected any fundamental doctrine—which *no* one pretends.

But we have still another answer which not only removes the difficulty in question, but establishes the Rule and proves its value:—How was Arianism finally refuted, condemned, and banished from the Catholic Church?—By the proof of the *fact*, from the history of "the Faith which was once delivered unto the saints," that it was *not from the beginning*—not *always*, nor *everywhere*, nor by *all* believed, but just the opposite. Up to that century it was—within the Catholic fold—believed at no time, nowhere, nor by any. The rule saved the Faith. And the application of this rule proves either that the Arians were not properly in the Church, being self-excommunicated by fatal heresy, or that they were so unsound that they are no more entitled to be taken into the calculation, than ulcers, cancers, or wens, in a description of the human species.

Further, when we say that the Catholic Faith is that which has been held always, everywhere, and by all, many persons immediately think of the corruptions, perversions, and additions of the Roman and the Oriental Churches, which (far as they have departed from the simplicity of the Gospel) our Church recognizes as branches of the Holy Catholic Church. It is imagined that these corruptions, perversions, and additions, overthrow the rule in question, by proving that this continuity, universality, and general prevalence of such a faith, is not verified by facts. But this is a mistake.—Whatever corruptions and perversions have arisen either in the whole or a part of the Church, and whatever additions have been made, *are no parts* of the Catholic Faith. The Catholic Faith is that which has existed *from the beginning*, and through all changes and time; and notwithstanding all their errors and additions, is still found entire in the creeds of these ancient Churches. They have lost no one article of this faith. Their error is that of *addition* and *perversion*, not of *rejection*.

But it is alleged that large Protestant communities, reject some things which the whole of the Episcopal Churches hold to be Catholic doctrines, and essential parts of the Catholic system, as, for example, *Episcopacy*. And in our country, especially, where the non-Episcopal and spurious Episcopal sects form so large a majority of the population, this is considered a conclusive argument against this rule. But this is a fact which will work in an *opposite direction*—it might be used to prove that communities which differ so materially from the immense majority of Christians of all ages from the Apostles downward, and of all ancient Churches over the whole world, have but slender claims to being considered constituent branches of the one Catholic and Apostolic Church, and ought therefore to be left out of the account. Not, however, to use this argument, I shall proceed to give a calculation which will show that the sum total of these Protestant communities, compared with the Episcopal bodies, is so very small that they (numerically considered) amount only to a trivial exception to a general rule.

The Church of Rome estimates the number of her members at	200,000,000
The Greek Church within the Russian Empire, numbers about (Malte Brun)	40,000,000
In the Turkish Empire about (Malte Brun)	30,000,000
The Armenian, Syrian, Coptic, and Nestorian Churches of the East, must number about	7,000,000
The Protestant Episcopal Churches of England, Wales, Scotland, Ireland, India, the United States, and the British Colonies cannot number less than	20,000,000
The Church of Sweden, and the Moravians may be estimated at about	3,000,000
Total,	300,000,000

Thus, at a moderate estimate, the number of genuine Episcopalians is Three hundred millions.

Now, if we add together the whole of the non-Episcopal and pseudo Episcopal sects, we shall not find them to amount to more than about *Thirty millions*, or *one-eleventh* of the whole, at the present time. But this does not give the true result.

The whole of Christendom, with the exception of this thirty millions for about three hundred years, has been Episcopal for *eighteen hundred years*. Allowing three generations for a hundred years, and admitting an average of two hundred millions of Christians for the whole period from the birth of Christ—a moderate estimate—we shall find the Protestant communities in question, reduced to a minority so very small that the deduction of their whole number will form an exception which in the application of a general rule need not be named, except when we descend to the most precise calculations. Not more than 1 to 60!

Nothing but the apparent and disproportionate magnitude of objects near at hand can beguile the ultra-Protestant denominations into the notion that they are a *majority*, or even *a considerable minority*, of Christendom. But such are the illusions by which many intelligent and worthy persons are liable to be deceived, unless they will open their eyes and look abroad, and make accurate calculations from *facts*. Such a process would dispel many a dream, and destroy many a confident assertion, and spoil many a piece of eloquent declamation! The boy who had been born in one of the narrow valleys of the Alps, and never passed the barriers, or looked from the top of one of the mountains which begirt his narrow home, and consequently imagined that those lofty eminences were the limits of the world, affords a good illustration of the position and notions of many persons respecting the magnitude and importance of their sects.

If it be asked why we attach so much importance to such matters as the Catholic Faith, the Unity of the Church, three Orders in the ministry, and Apostolic succession, and so often obtrude them upon the attention of those who differ from us on these points;—the answer is obvious—We believe them to be *of God*, and to be of immense importance to the interests of mankind; and that Christianity in its purity and power can never universally prevail, and the whole body of Christians become united, until they are believed by all. It must not, however, be supposed that we are hostile, or uncharitable, towards the *persons* whom we consider in error, while we endeavor to maintain *the truth* against those errors themselves. Believing as we do, Christian charity requires us to use all proper means to bring our fellow men into the same belief. This is what men do in relation to *all* truth, and all measures and practices, which are likely to promote the general good. Common philanthropy requires this; and shall Christian philanthropy require and prompt to less? We wish to see "one fold," as well as "one Shepherd," and to bring *all* men "to the acknowledgement of the truth."

Sameness of Words no hindrance to Devotion.

Extract from a Sermon, by Rev. T. W. Coit, D.D., Rector of Trinity Church, New-Rochelle, N. Y.

II. It is not true of our Religion, that it condemns sameness of language in the expression of religious feeling.

But it is vehemently asserted that it is because our Saviour condemns repetitions in prayer. This is quite as serious an error in fact, as the error under the former head was in philosophy. Our Saviour did not condemn repetitions, but "vain repetitions." A qualifying word is sometimes of immense importance. One would suppose, from his bare language, in that same Sermon upon the Mount, where he condemns vain repetitions, that he also condemns all care for the morrow. Yet his language, examined critically in the original, shows, satisfactorily, that he means not to encourage recklessness or indifference, but to check greedy or over-anxious solicitude. So here, he condemns not repetitions, but vain repetitions, unmeaning repetitions, repetitions which have no deep feeling to back them, or which expect a hearing as the Pharisees did, and as ignorant Papists now do, for repetition's sake. Such repetitions were those of Baal's priests, who shouted "from morning even until noon, O Baal, hear us;" and those of many other pagans, as well as those of one or more of the Jewish sects.

Repetitions are not condemned by the wholesale in the Bible. If they were, we should not find them in the Bible itself. But we do find them there in the very midst of devotional language, the most fervent devotional language which the Bible supplies—the Book of Psalms. In the 136th Psalm, *e. g.*, the phrase, "for his mercy endureth forever," occurs six and twenty times; in fact, in every verse the Psalm contains. The phrase, "We beseech thee to hear us, good Lord," which has often been censured as a wretched repetition in our Litany, occurs but sixteen times;—not so many by ten. And what is remarkable, the phrases in both cases are responses—the words "for his mercy endureth forever," being no doubt used as a chorus, or response, to the preceding part of the verse, just as "We beseech thee to hear us, good Lord," is an answer to the Minister; he beginning and the people concluding every litanical petition.

This 136th Psalm, by the way, fuller of sameness than the Litany—is that memorable one which the great confessor Athanasius and his congregation repeated together in church at midnight, when they were surrounded by armed foes, and threatened with instant death for their steadfast adherence to the doctrine of the Trinity.[*] They pronounced it as we do, responsively; and that, too, just about fifteen hundred years ago;[†] so that responsive worship is no new thing in the Church, and no new thing with those who have jeoparded their very lives for doctrines which we believe most important and most true.

To proceed.—There is a wonderful sameness in the longest of the Psalms, the 119th, and yet this is the Psalm which is thought more illustrative, perhaps, of deep and thorough religious experience, than any of the whole one hundred and fifty. Indeed there is a vein of sameness running through all the Psalms, which proves two things (both of which contribute to our argument) to be undeniable. One is that piety, even when inspired, loves not that variety which is pretended to be so necessary to piety; for if it did, we should see far greater variety than we do. Another is, that Inspiration did not think variety so necessary to devotion; for if it were, it would, as it might have done with infinite ease, have provided for it more abundantly. But, as if to demonstrate that devotion neither loves nor requires that variety which is contended for by our adversaries, the Bible, the Bible itself, gives us but one strictly devotional book, made up in general of very short forms; and as if those forms were enough for all ages, it is all of devotional composition, which it gives us for two dispensations. There is but one book of Psalms for Gentile and for Jew. The New Testament has but few scattered forms of devotional composition, and those almost the shortest possible. When the disciples of Christ came to him for such forms, he did not give them a book full, he gave them a solitary one; and that so brief, that while Christ himself was satisfied with it, not a denomination of Christians under the sun, perhaps, would be content with that, and that alone.

But it is affirmed that the Lord's Prayer is but a model. This is not true, for St. Luke commands it to be said as a form. His language is, "When ye pray, say," as explicit and imperative as a rubric. But granting the affirmation to be correct, nothing is clearer than that the Lord's Prayer encourages sameness, for it is but *one* model, and not a hundred, and it is but one model for every day; for the language of the prayer itself (give us this day our daily bread), shows that it was intended, whether as a form or a model only, for our daily guide.

Nowhere, however, has our Lord countenanced the idea, that sameness of language is no hindrance to devotion, more signally than in the case selected as a text. Never were his necessities more pressing, never were his feelings more deeply wrought upon, than when the language the text alludes to, fell from his sacred lips. And He was one who might have culled at will from the entire vocabulary of a language, for new forms of thought and expression, had He wanted them; since never man (his enemies themselves attesting it), whether orator, poet, or saint, spake as He spake. But no. With a universe of words (if I may say so) at his command, and the fate of a universe hanging on his action, he prays again, and again, and again, but his language is invariably the same. And never did Christ more faithfully exhibit his genuine humanity, or the entire naturalness of his feelings, than in doing so. For feeling, and the fountain of feeling, the heart, wants not (as has been maintained) that variety which some appear to prize so highly; and when most moved, they want it least. It is insincerity, policy, maneuvering, and hypocrisy, which try to make up in words what they want in sensibility; it is these which are most voluble, most changeful in their language, and which strive, by ringing changes on words, to deafen common sense. Put men in jeopardy, where the strongest sentiment of our nature, love of life, comes into immediate action, and see how few and simple the words they utter. The disciples, when almost drowning, do but cry, "Lord save us; we perish." But put men where they act the part of a wheedler, or an importuner, and their words are endless in number and in changes. Observe, *e. g.*, the circumlocutory, cajoling address of Tertullus, (absolutely apologizing for its own prolixity), when he wished the Roman Governor to issue sentence against St. Paul; or, if you prefer a prayer to illustrate the point, (as prayer is the subject of discussion) turn to the two prayers of the publican and the Pharisee. The publican's is shorter than our shortest prayers, the Collects, so often complained of for their brevity. "God be merciful to me a sinner," is all he says; and, as the language fairly intimates, says it again and again, while he is smiting his breast for anguish. But the Pharisee has the same roundabout way of getting at his subject, which characterized the orator before Felix. He absolutely tells the Deity a tale; as (profane though it be) I have heard many a professed Christian do, in modern extempore devotions. Not that I speak of such Christians as Pharisees or hypocrites. God forbid I should impeach their sincerity; but though they have done it thoughtlessly, or in ignorance, they have done actually as the Pharisee did, held a sort of conversation with the Almighty, and told him a story.

But this subject cannot be examined at large, or the Bible might be quoted too extensively. To cut it short, let me ask, Why, if incessant and elaborated variety is necessary to produce religious emotion, why is the Bible itself (one solitary book,) all which Heaven has given us for such a momentous purpose? There is less in that volume, which is for all ages, and sorts, and conditions of men, than in many a Sunday School Library, designed only for children. And yet, God has thought it ample, or he would have given us more; and the part intended specially for devotional feeling, was deemed so ample in the Old Testament, that it was not augmented in the New. What does, what can this mean, but that it is a mistake, an entire mistake, to suppose this variety so indispensable to sustain and perpetuate piety? "No man having drunk old wine, straightway desireth new, for he saith, The old is better." Such is our Saviour's own solution of the case, for he is referring to a matter of religious taste, and illustrated his position by our preference for one of the articles of a banquet—wine. He took that for an example, careless whether a rhetorician should think it beneath the dignity of his subject, because it is beneath the comprehension of no one, and I may fearlessly venture to follow him. Most truly, brethren, our taste for luxuries of a lower grade, is an admonition to us of the bias of the mind for luxuries addressed to the sensibilities. Those luxuries please us most, which grow richer by time; those please the sensibilities most which do the same. A book that we really love becomes more precious the older it grows, and the more we peruse it; and so it may be with a book of prayers, as well as with any other. This is emphatically true of a volume designed, not so much for the intellect, as the feelings; as a volume of poetry, a selection of hymns. But a Prayer Book is not designed to demonstrate religion, like a volume of sermons; it is designed to help us act religion out; designed to guide and prompt the feelings, to direct the affections towards God; and such a book must become dearer and dearer to the affections, the more and the oftener they hover round it. We believe it will ever be so—that as the affections employ again and again the same forms of devotion, they twine around them, till no forms can so interest those affections, as those with which they are completely familiar. But this is a point which our third head will more fully illustrate. To that accordingly let us turn.

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[*] Cave's Lives, 8vo. ed. 2. 286.

[†] A. D. 356.

Royal Exchange Bells.—The tones of the majority of these bells seem to obtain the unqualified approbation of all scientific judges on such matters. The upper bells are, however, not entirely satisfactory to the founders, and it is their intention to replace them as soon as possible. The whole, when completed, will form an unusual achievement in bell-founding, as it is matter of great difficulty to get so many notes above E sharp upon such material. Indeed, it seems almost impossible to obtain a similar temperament of metal and character of tone with the medium of the high notes as with the lower ones, and the difficulty is increased by the necessity of erecting them before the true effect can be ascertained. The whole weight of the bells is nearly seven tons.

Communications.

For the Churchman.

St. Peter's Church.

Rev. and Dear Sir,—The Churchman, true to his title, will sympathise in the deeds of the Church, *sive Eugubii sive Romæ*, whether in a corner of Maryland, or in the city of New York.

The town of Easton, on the Eastern Shore of Maryland, forms a part of the ancient parish of St. Peter's, in the County of Talbot. It is within the memory of man, scarce fifty years ago, that in this town a substantial brick edifice was built, as a chapel to the parish Church. But though its walls were solid, its architecture was rude, its interior appearance without grace, and in lapse of time its compass too small for the families who desired to worship there.—The parish resolved, in the help of God, to build another; and they have at length accomplished their undertaking. On Christmas day—and that day was an high day—this new temple was, for the first time, occupied to the service of Almighty God. Engagements of an imperative kind, prevented the Bishop of the Diocese from fulfilling his conditional promise, of being present at this opening of the Church. But the Rev. Joseph Spencer, D. D., and the Rev. Robert W. Goldsborough, foregoing the usual divine service in their own neighboring parishes, united with the Rev. Dr. Mason, the rector, in celebrating the joyful occasion. The two sacraments were both administered. A large assembly of worshippers, a full and effective choir, and a splendid winter day, harmonized with the general interest of the celebration.

The house, purely Gothic, is of granite stone, 70 by 44 feet. Its tower, equally projecting within and without, is 100 feet high, inclusive of the steeple, which is crowned with a gilded cross. The exterior of the building is from a plan furnished by William Strickland, of Philadelphia, and the interior from another by Richard Upjohn, of New York,—sources which are a sufficient warrant of its architectural excellence. The windows are lancet, and the glass of a diamond shape. The ceiling is a Gothic arch. The color of all the wood work is oak. The pews are without doors, and are remarkable for being supported towards the isles by posts and finials, with straight arms instead of scrolls; the appearance being eminently that of a church, and not of a parlor. The chancel, elevated by three steps, is coved, by the projection of the pulpit and desk, which are partly within and partly without the chancel, and on opposite sides. The altar is six feet in length, and a proportional width. It reposes against an highly finished screen, with four projecting tablets for the Ten Commandments, and is thus made the prominent object on entering the Church. Around the screen is the double access to the vestry room, and on the altar is a slab of Italian marble. The font is of the same material, and is the gift of two pious females not of the parish. The other decorations are equally in taste, as are the projecting galleries adjoining the tower for the choir and organ. The box, the pine tree, and the fir, were not wanting, as appropriate to the day.

The cost of this structure, exclusive of the lot, on which there is yet to be built a parsonage, and of its furniture, is eight thousand dollars. The pecuniary abilities, or more, the generous impulses of the parishioners, have confined the raising of this sum among themselves, the worthy descendants of those true-hearted sons and daughters of the Church, who adhered to her fortunes, so to speak, at a time which tried men's souls. The pious sentiment of the crowned type of our Great King, "I will not dwell in an house of cedars while the ark of the covenant of the Lord remaineth under curtains," has been here carried into execution. Three times before, within the compass of a century, have this parish rebuilt, and twice enlarged or improved the edifices in which they were to worship; and while the glory of their latter house exceeds the glory of their former, I know not where, among village churches in all our land, there is one of its class to exceed the noble structure which now adorns the capital of the Eastern Shore of the land of Mary.

H. M. M.

For the Churchman.

Rev. Dr. Empie's Speech.

Rev. and Dear Sir,—By the last mail I have received a copy of the Southern Churchman, containing, in an enlarged form, the speech of the Rev. Dr. Empie, of Virginia, at the late General Convention. With any detailed reflections upon the general tone, and character, and arguments of that speech, I wish not to occupy any corner of your columns. But he that regards not his own reputation, is unworthy of its being regarded by others; and there is in that speech, as printed, to be circulated as wide as the circulation of the Southern Churchman, allusion made to a Rev. delegate from Maryland, which needs or merits a brief animadversion. What is there falsely attributed to him, may be so attributed, because, as the writer of that speech declares, the expressions of the Maryland delegate were unheard. To that delegate it is a grief that he should have imposed upon the patience of the Convention, inaudible remarks, and not have better weighed the results of many previous months of physical debility; but he is not yet conscious that had what he said have been heard, it would have been found altogether unworthy to be heard. Yet unworthy to be heard are the propositions attributed to the Maryland delegate, in the thirteenth column of the last Southern Churchman; propositions, of whose perpetration, as alike unmeaning and absurd, sure I am, that they who know him will not fail to acquit him; unmeaning, because they are based on the use of a term void of any definite sense; and absurd, because the delegate is, by implication, made apprehensive of that which he declares to be without danger. I did not say "that no evidence or proof has been given either that Tractarianism exists in this country, or that it is hostile to the principles of our Church;" but I did say, that the thirty specifications which I heard and recorded, of the sixty said by the speaker to have been uttered, were not held by the clergy and laity of the Church in the United States, and that they were incapable of being brought home to the writings known as the Oxford Tracts. I did say, that Tractarianism, *as defined* in those thirty charges, according to the natural sense of the speaker, were not spreading among us; and that the Catholic Church in these United States was, as to all essential points, in entire peace.

Of the more than sixty charges which I find in the printed speech, some are insignificant in their character, and some are so vaguely expressed, that he would indeed be compromitted who should undertake to avow or disavow them, for himself or for others. But of those which are defined and clearly to be understood, as involving the Roman sense proper, *it is true*, that they are not spreading in the Church. Those things cannot be said to be spreading in the Church, which no man in the Church entertains. But no man in the Church entertains any of the things in those charges to be clearly understood as involving the Roman sense, therefore those things in such charges are not spreading in the Church.

To prove this negative, in the only way it can be proved, I select two of the most prominent and important charges; and I call upon Dr. Empie, or any the like accuser, to produce one man of the clergy in the Church, upon whom they can be proved. I call upon him to produce one man who entertains the doctrine of Transubstantiation, in the ordinary, practical, Roman sense, in the sense condemned by our Articles. I call upon him to produce one man that believes a Purgatory, in the ordinary, practical, Roman sense, in the sense condemned by our Articles. If he will not do this, it must be presumed he cannot. If he cannot, my assertion made in Convention, and now made, is true; and a presbyter of the Church has done that which he ought not to have done.

Sir, if the Church be in any danger, it is from men who discern not the exact limits between truth and error, whose weapons, therefore, reach not the heart of error, but recoil upon themselves and upon the Church.

Henry M. Mason.

For the Churchman.

A Reminiscence of St. Athanasius.

There were two sets of opponents to Athanasius, the bold Bishop of Alexandria; the Arians, and the Meletians. The Arians were of course thoroughly heretical; but the Meletians appear to have been at first orthodox in doctrine, though very schismatical in their acts and tempers. At one time they had been very violent opposers of the Arians. But Herod and Pontius Pilate are often made friends. And even so, to persecute Athanasius, whose bold stand for the Catholic Faith had made him obnoxious to the Arians, and whose stringent discipline apparently had set against him the Meletians, these two factions united themselves; though there evidently could have been at first little doctrinal sympathy between them.

In carrying out their joint designs, they appear to have made use of a third person; or, it may be, that he put himself forward in the matter; for it is clear that he was a very ambitious man. He was the Bishop of Nicomedia, a distant Bishopric, and named Eusebius; a name, by the way, which he sadly belied. He wrote letters to Athanasius, in which were some words of flattery and some threats; but when he found that neither moved the great Bishop of Alexandria, who had been sustained in several Councils, then he wrote to the Meletians that the time was come, and that they must impeach Athanasius. They could not, however, at first, agree what they should lay to his charge. At length the Meletian Bishops, Isio, Eudaemon, and Calinicus, were sent to Nicomedia, and undertook to accuse him of having exacted from the people linen for the use of his Church, and of having sent a sum of money to a certain person who was plotting against the Emperor. The accusations, however, were disproved.

Still, the Arians and Meletians did not despair; and, after some further attempts, and among other things accusing him of the murder of Arsenius, a Meletian Bishop, they procured that a Council should assemble at Tyre. It met in August, 335. About sixty Bishops were present, of whom the majority were Arians. Indeed, all the leaders in that sect were present. Athanasius made exceptions against being judged by persons who had declared themselves his enemies. But his exceptions were entirely overruled; and he himself, not allowed to take his place among them, stood as a criminal at the bar.

The first accusation brought against him was sacrilege. It was alleged that one of his deputies had broken the chalice of a Meletian priest. Of course it could not amount to anything if he had, unless he had acted under orders of Athanasius. However, the accusation was readily confuted.

The second was, that he had attempted violence upon the person of a virgin. The virgin was brought into the Council; and no sooner had she entered, than Timothy, one of the clergy of Alexandria, turned to her and said, "Woman, did I ever lodge in your house? or offer you violence?" "Yes," was the answer, "I accuse you." It is needless to say, that this was answer enough.

Thirdly, they proceeded to consider the murder of Arsenius, the Meletian Bishop, mentioned above. The Arians produced a dried hand, which they declared to be the hand of Arsenius. But St. Athanasius first produced certificates from various persons, to prove that he was still living; and then produced Arsenius himself, whom he had brought privately to Tyre, and who held up two hands before the assembly.

All having failed, a cry of magical arts, was raised against him, and had not the Governor rescued him, he would have been torn in pieces. As it was, he was obliged to make his escape by night in a ship. While, strange to say, the Council proceeded to depose him; and, in their sentence of deposition, repeated the very calumnies which he had so abundantly refuted.

All the life of Athanasius appears as a romance: no part is more strange than the one here sketched. The particulars are given by Socrates, Sozomen, and Theodoret, and by Athanasius himself in his Apology. * *

For the Churchman.

Mr. Editor,—The New York American, in making a display of the state of the votes by which the Bishop of this Diocese was convicted, by the late Ecclesiastical Court, would swell the number of Bishops who went for conviction by adding the three presenters. I must be allowed to question the propriety of this. I understand the presenters strenuously disclaimed being the accusers of their brother. They said the accusers were behind, and that they were only the canonical channel through which the accusations were to be brought before the Church. Of course, before becoming presenters, they must have had such *prima facie* evidence as to raise a presumption against the accused sufficient to put him on his trial. It does not hence necessarily follow, however, that they were satisfied of his guilt and desert of punishment. It does not follow that on a full investigation of the case their minds may not have undergone a change in favor of the accused. Because a person agrees to find a true bill, as a member of the grand jury, is he, therefore, to be regarded as one of the condemners of the accused after his trial? Is it fair, therefore to endeavor to bring upon the Bishop whatever of additional obloquy may be the result of thus increasing the number of those by whom he was convicted from eleven to fourteen?

A sense of right, however, compels me to speak of three of the Right Reverend gentlemen who were of the eleven—I mean Bishops Chase, Hopkins, and McIlvaine. Your readers know the position wherein they placed themselves, not long since, in reference to Bishop Onderdonk,—the charges they brought against him, and their sense of the injury which they professed to have received at his hands—because of his manner of treating their charges. Under similar circumstances, I am persuaded that there is not a State in the Union in which an individual would be allowed to sit as a juror. A friend of mine was informed by an officer in our Navy, that no officer would, under such circumstances, sit on a court martial for the trial of a brother; or, if he did, that he would be frowned upon by all honorable men in the service.

The applicability of the above remarks to the three Bishops named, will be appreciated by all who are acquainted with the characteristics of their respective mental temperaments. χ.

For the Churchman.

"A Narrative of Facts, which led to the Presentment of the Rt. Rev. Benj. T. Onderdonk, Bishop of New York: By Paul Trapier, *Presbyter of the Diocese of South Carolina.*"

Rev. Mr. Editor,—It is not a little curious to observe, that this *Narrative*, notwithstanding it is readily admitted to be one of *facts*, cannot possibly be regarded in any other light, than as a "most industrious effort" of the author, to justify himself and his associates, in having "given several weeks to diligent hunting up of causes of accusation" against the Bishop of New York.

A few days ago we were gravely told by the secular press, that "the Rev. Paul Trapier would shortly publish a pamphlet, *proving* that the causes which led to the presentment of the Bishop, did not originate, either in party spirit or personal animosity;" and the publication is now before us. But what is the result? What has he *proved?* Has he sustained either of these propositions? We may indeed admit, that the Rev. Mr. Trapier has no "personal animosity" towards the Bishop; but then the admission can be made only on the supposition that Mr. Trapier has not been "turned aside by a deceived heart;" and surely this gentleman will not presume to ask the Churchmen of New York to bestow upon him as a *courtesy*, that which he so well knows to belong, as a matter of *right*, to their afflicted Father in God, the Bishop of the Diocese of New York.

Now, Mr. Editor, with the utmost deference to Mr. Trapier, I cannot refrain from saying, that his pamphlet has not in any way sustained the very charitable position which its author has assumed. On the contrary, it is diametrically opposed to his original intention, as stated in some of the daily papers; and its pages contain much that I should not hesitate to call *personal animosity*, a thing which even the sanctified heart will sometimes denominate *holy zeal.* Take, for instance, the following portion of this friendly narrative,—an incident which occurred in St. Peter's Church, New York: "When going up to receive the Lord's Supper," says the Rev. Paul Trapier, Presbyter of the Diocese of South Carolina, "I *purposely* kept away from that part of the chancel, where the Bishop of New York was administering the elements!" *What!* I involuntarily exclaimed on reading this paragraph;— A Priest of the Living God, kneeling at the Sacramental Board, to receive the emblems of his Master's dying love, and yet harboring prejudices, based upon idle rumors, against a Bishop! and this, too, at a time when, as the Rev. Mr. Trapier himself observes, the rumors were "*less definite*" than at any other period! Moreover, he says,—"failing in all my purposes to ascertain the origin of these *rumors*, my perplexity was extreme. I knew not what to believe, or *how to act.*" What! A Minister of the Gospel, ignorant of one of the plainest dictates of *humanity*, and perplexed in a matter like *this?* A Clergyman of the Protestant Episcopal Church in the United States, presiding over an important parish for a long term of years, and yet unable to tell "what to believe or how to act" in *such* an emergency! Was ever perplexity like this? Poor man! Why did he not, in view of all that was so embarrassing, indignantly exclaim—Alas!

> "What age is this, where honest men,
> Plac'd at the helm,
> A sea of some foul mouth or pen
> Shall overwhelm?"

As respects *party spirit*, we are told by the Rev. Mr. Trapier, and with considerable coolness, too, that "although the *clamor* was more extensive on the subject of *Tractarianism*, yet there could not have been the majority requisite for any action of the Convention, had not others of the members been *uneasy* about the moral influence of the Right Reverend Professor." Now, so far as these "*movements*" in regard to the Seminary may be viewed as causes which led to the presentment, I am free to say, that the whole procedure, from first to last, was, emphatically, a party measure; and I cannot but think that the Rev. Mr. Trapier knows this to be substantially true. But, if he should be ignorant of the fact, I beg leave, respectfully, to refer him to the Rev. Wm. H. Barnwell, a Presbyter of the Diocese of South Carolina, for a full statement and a free demonstration. For my own part, I look upon the Rev. Paul Trapier, and the Rev. W. H. Barnwell, as two very amiable gentlemen, who honestly believe that they are doing God service by hunting up charges and accusations against Dignitaries of the Church and Seminaries of Learning. But it is time that I had dismissed this subject. We have already seen what the Convention of South Carolina was enabled to do, by combining the "*uneasiness*" of one party with the "*clamor*" of another. Let *us* pray to Almighty God, that we may be mercifully preserved from all *such* combination of effort or consolidation of party zeal. Finally, Sir, I defy you or any other man of common sensibility, to rise from the perusal of the pamphlet with any other feelings than those of pity and disgust.

I am, Sir, yours, &c., A Layman.

Interesting Incident.

We learn from the Spirit of Missions, that on Saturday evening, 14th instant, "nineteen men, the crew of the ship Alabamian, which had sunk, in a gale, one hundred and fifty miles from the Capes of the Delaware, were picked up in a state of almost entire insensibility, in two open boats, and landed at the port of New York. On the next day, Sunday, some of them were at the Floating Church, to return thanks to Almighty God for the miraculous preservation of their lives. They, as well as the crew of the ship Atalanta, by which they had been rescued, were at the chapel before sailing on the voyage just completed, and asked for the prayers of the congregation, that God would preserve them from the dangers of the deep. How plainly were those prayer answered in mercy! Several cents, covered with a crust of green rust, from salt water, were found, after service, in the contribution-box at the door. They were from the pockets of these poor ship-wrecked sailors, who landed with only these few pennies, and the clothes they had on their backs, and whose last mite was in gratitude here given to God's service."—*Banner of the Cross.*

The Churchman.

New York: Saturday, January 11, 1845.

☞ **The Churchman**—Persons indebted to the Churchman, are requested to make immediate payment. Agents having funds in their hands will please remit to the Publisher without delay.

Result of the Court.

On Thursday last after our paper was locked up for the press, the verdict of the court which has been sitting in judgment on our Bishop, became known; and on the afternoon of the day following, the sentence was resolved upon, the Bishops who acquitted the accused voting for suspension in order to avert degradation. The opinion of the six Bishops is soon to be published, and also the whole proceedings of the trial. We look upon the decision of the majority as a mere party proscription, and believe it will be so regarded by the Church at large when the proceedings of the trial shall have been published and read. But the immediate question is, How are we to treat the sentence, how demean ourselves in regard to it? On this point the editor makes no apology for submitting the following discourse, delivered to his parish on Sunday last. The subject is one on which he would not at present venture to speak or write except under the restraints of the pulpit.

I was dumb with silence; I held my peace, even from good; and my sorrow was stirred.—Ps. xxxix. 2.

About two months have passed since, under one of those instructive figures which the Sacred History furnishes, I alluded to the fortunes of the Bishop of this Diocese, as one who, as I verily believed, was assailed by enemies, for no better reason than because an excellent spirit was in him. The presentment which was then brought against him, appeared to me to be the last of a series of party-measures, and I had little doubt that, like all previous measures of the same sort, it would fail, and recoil on the heads of the agents. I held my Bishop to be innocent of the charges brought against him; and I hoped that the good providence of God would make his innocence manifest to the world. Indeed, I then doubted whether the Court which was convened, would even enter upon the investigation which is now concluded. For I said to myself, and wiser and better men than I said the same, Here is a charge brought against my Bishop of immorality; a charge that he is NOW AN IMMORAL MAN, unworthy of his office; and this charge is attempted to be supported by a few specified acts,—I believe six in number,—the latest of which was alleged to have occurred two years and a half, and the first nearly eight years ago. Not one of these acts was a crime such as is properly cognizable in human courts; all were at the worst such offences against the decencies and manners of life as society is sufficiently shielded against by private expressions of displeasure, and the established rules of social intercourse. On the supposition that they flowed from a wrong motive, and so were sinful in the eye of God, they were, as it seemed to me, too few in number to prove a habit of sin, and too remote in time to sustain the charge of present immorality. And I therefore argued that the Court, looking only at the face of the presentment, and without going at all into the investigation of the facts, might equitably dismiss the matter on the ground that the facts alleged, even if true, failed to support the charge. Or if the investigation were made, and the *specifications* proved, I still did not believe that the *charge* would be held to be sustained. Or at the worst, supposing the facts to be proved and the charge sustained, I confess I did think that the immorality now believed to attach to the accused in consequence of acts so few in number, and so remote in time, would be regarded as meriting only the slightest form of punishment which the Canons provide. An admonition, or a short suspension, such as would allow time for a retreat from the absorbing cares and distractions of the Episcopal office, in order to a severe examination of conscience, and a new and holier preparation for the faithful discharge of its duties, seemed to me to be the extremest sentence which, in the worst view of the case, the Court would pronounce. Aware how prone the minds of men are, in times of excitement, to be warped by the prejudices and heat of party animosities, and knowing that between a large portion of the Court and the accused there was neither personal nor party sympathy, but strong points of personal and theological repulsion; and aware also of the powerful pressure from without of a public opinion formed on principles adverse to the Church, and fearing that other members of the Court were not so far above human infirmity as to be independent of such influences, the thought of deposition did occasionally cross my mind. But I could not believe that such a sentence would be seriously contemplated. For it seemed to me to be an obvious dictate of justice, that there should be some proportion between punishment and crime; and a dictate of wisdom also, for surely it must greatly discourage if not utterly blast, the virtue of penitent and ingenuous confession, and lead to studied dissimulation and hypocrisy if offences comparatively, (and only comparatively, for all sin is hateful in the eye of God,) light, should be visited with the extremest rigors which the Canons provide. And besides, I supposed that degradation,—a sentence which should never be contemplated save in those cases of aggravated crime which forbid all reasonable hope of clear and lasting repentance and restoration to usefulness, which would blast the prospects of the accused for life, and overwhelm himself and his family with dismay, anguish and desolation,—would be avoided by those members of the Court who had the least sympathy with the accused, if not from considerations of justice and wisdom, at least from considerations of prudence, since such a sentence could be reasonably viewed in no other light than as the evidence of a proscriptive and vindictive temper. Such, I say, were the honest expectations with which I awaited the approach and termination of this trial. As the trial went forward, all that I heard about the testimony of the witnesses went to excite my hopes for the best; all that I heard about the temper of the Court went to excite my fears for the worst. But throughout the whole I have abstained from public comment. "I held my tongue, and spake nothing; I kept silence, even from good words," though "my sorrow was stirred."

But the trial is now ended; and the result is that our Bishop is adjudged Guilty by a majority of the Court; and that while eight of its members voted, on one ballot, for degradation, a majority concurred, on a third balloting, in the sentence of suspension—unlimited, indefinite suspension—not only from his Episcopal office, but also from the exercise of his ministry. I shall read the sentence, as I find it already and for the first time, in a *newspaper*.

Official Sentence in the Case of Bishop Onderdonk.

The Court of Bishops of the Protestant Episcopal Church, convened under the authority of Canon III. of 1844 of the General Convention of said Church, for the trial of the presentment of the Rt. Reverend Benjamin Tredwell Onderdonk, Bishop of the Diocese of New York, by the Right Reverend William Meade, Bishop of the Diocese of Virginia, the Right Reverend James Hervey Otey, Bishop of the Diocese of Tennessee, and the Right Reverend Stephen Elliott, Junior, Bishop of the Diocese of Georgia, upon certain charges and specifications in said presentment set forth; having fully heard the allegations and testimonies of the parties, and deliberately considered the same, and a majority of the said Court having declared, that in their opinion the accused is guilty of certain of the charges and specifications contained in the presentment; which declaration of a majority of the Court has been reduced to writing, and signed by those who assented thereto, and has been pronounced in the presence of the parties; and the Court having proceeded, after hearing the accused, to pass sentence upon the accused in conformity with the provisions of said canon, and having determined that the penalty to be affixed and pronounced in said case shall be that of *Suspension*,

It is hereby *ordered* and *declared* that the sentence of this Court upon the respondent, is *suspension* from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry; and this Court do hereby solemnly *pronounce* and *declare* that the Right Reverend Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopal and ministerial functions; and do order that the notice of this sentence, required by said canon, be communicated by the presiding Bishop, under his hand and seal, to the ecclesiastical authority of every Diocese of this Church.

[Seal.] Given under my hand and seal this the 3d day of January, A. D. 1845.

Philander Chase, Senior Bishop,
and President of the Court.

Brethren, I bow to the decision of the Court! With my confidence in the purity of the man unshaken, I bow to the decision which suspends the Bishop. With a firm belief that the verdict of this Court, which adjudges the Bishop to be guilty, will be reversed at the tribunal of God, and by the calm and deliberate judgment of the Church, I submit to a result brought about in conformity with her canonical provisions. I offer no resistance, I make no complaints, I harbor no revenge against the instruments who have accomplished this result. Saving to myself my own right of opinion—my own right to repose confidence in what man soever I please—my own right, in all proper ways, to labor in vindication and support of one who (God be praised for this signal mercy) is my Bishop still, and having an eye only to the outward Court, I bow to this decision; and I ask you to look it fully and fairly in the face; and reflect on your responsibility to God, how you ought to feel, and what you ought to do.

It is told of Socrates, I believe, that while he was in prison, under sentence of death by a frenzied multitude, his friends provided for him a way of escape, and that he refused to avail himself of it, but preferred to remain and drink the hemlock in obedience to the law. It is said of Fenelon that he read from the pulpit, and declared his concurrence in, the sentence of the Pope who condemned his book. And we all know the story of the martyr Laud, who was condemned with the formalities of justice, by a bigotted Puritanical faction, and cheerfully bared his neck to the axe of the executioner. Socrates was not guilty of the crime imputed to him, but he submitted to his sentence as if he were guilty. Fenelon did not believe his book to be erroneous, but he treated it as if it were erroneous. Laud did not believe his sentence to be just, but he prayed for his judges, blessed his executioner, and composed his mind, and laid his head on the block as cheerfully as if his sentence were just; and in fact far more cheerfully than he could have done if the sentence had been just. So in relation to our Bishop. I believe that he is not guilty, but I am willing to conform to the sentence, as if he were guilty. I submit to the deprivation of Episcopal services as long as the deprivation lasts. And as the object of suspension is to give time for recollection and repentance, I shall consider my Bishop in the light of a penitent, and shall pray that he may have grace to devote himself to the examination of his heart and life, to intercessory prayers for his flock, to meditation and extended study, and to all other good works which may qualify him for the more faithful and solemn discharge of his Episcopal duties, when the time comes for their resumption. I submit to hear him adjudged guilty; I submit to see him treated as guilty, and that all the more cheerfully because I believe him to be innocent. And so submitting, I ask, How are we to feel and act towards a Bishop adjudged to be guilty and sentenced to suspension?

Now the duties devolved on us by our Holy Religion on occasion of a brother's being "overtaken in a fault," are too plain to be mistaken. We are to grieve *for* such an one, and, as opportunity is afforded, we are to grieve *with* him. We are not to extenuate his faults lest we should familiarize our minds with vice, and weaken the force of repentance; we are not to exaggerate his faults lest we should excite despair, and unfit the mind for repentance. But we should endeavor to form a just estimate of the offences involved, that so we may lead our brother to the due measure of repentance in heart and life. We should not be harsh or denunciatory, but remember our own infirmities, and show all the gentleness and forbearance towards the offender consistent with a just displeasure to the offence. We should guard also against a temptation ostentatiously to display this compassion, and let it be the genuine outpouring of Christian humility; remembering that such ostentation equally with expressions of anger and indignation against a fallen brother are the growth of a hateful spiritual pride. And above all we should take our brother's offence home to our own hearts, and see if we be not prone, if not to his sin, at least to others equally offensive in the sight of God. In short we are to remember the compassionate love of our Redeemer who gave himself to a cruel and ignominious death that he might obtain for us the pardon of our sins on repentance, and deliver us from their power; and we are to order our actions to this end that we may redeem ourselves and our penitent brother from the power of sin, and procure his and our reconciliation to God through the merits of our Saviour Christ. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

But especially should considerations like these have weight with us when the spiritual father of our flock is thus adjudged to have been "overtaken in a fault" and placed before us as an erring and guilty child of God. Brethren, such a calamity comes very near to us. It touches our head, and we who are members must feel the calamity as our own. If we should take to heart the fall of a private Christian, how much more that of a Christian Bishop. If we should grieve with and for a private brother, how much more freely should we mingle our sympathies and prayers in behalf of him who is our head in Christ Jesus. If we should guard against the temptations to anger and denunciation against an offending brother, how much more when our relation to the party is such as to require of us the chastened sorrow of filial respect and love. If we should guard against the appearance of triumph over a penitent, by an unseemly display of commiseration, how much more when that penitent is our father in Christ Jesus. If we should suspect our own hearts, lest we also be tempted when a private Christian falls into sin, how deep should be our conviction of human frailty, how vigilant our self-examination, how utterly dumb should be the voice of self-confidence, when we see that the highest and most numerous aids to the Christian life, and the most solemn obligations which man can assume have been an ineffectual shield against the temptations of the world, the flesh, and the devil. Wretched man that I am, how can I subdue the body of sin within me, how can I ever extirpate that concupiscence which is the fuel of sin, how can I ever hope to walk in the ways of the Lord blameless, and attain to the inheritance of the saints, when one who has so many more advantages, so many higher obligations to sanctity is adjudged to have fallen from his steadfastness! How much more fervent should be my prayers, how much larger my charities, how much severer my labors to attain to the perfection of the Christian life, when even my Bishop is adjudged to merit the just displeasure of God and the stern rebuke of His Church!

Indeed, brethren, such a calamity should come home to us with no common admonition. It should humble us in the dust with the conviction of our own frailty, it should put us on the most watchful guard against our besetting sins, it should stir us up to the most fervent devotion, and the most painful labors for the accomplishment of our salvation. That God should send us so severe a lesson of human frailty, ought to convince each one of us how deeply we need the lesson. In such a case, more than in any other, should we strive to guard against severe and reproachful tempers, which may be only the workings of a proud and deluded heart; against all feeling of disgust with religion, which is mere folly, seeing that the sacraments and gospel of Christ are the very food and life of devotion and charity; and against all despair of Christian perfection, which were a mere distrust of God's mercy;—and we should take the matter home to our own hearts, and resolve, by God's grace to cut away from the entanglements of the world, to abridge our amusements, to reduce our expenses, to mortify our lusts, to seal the door of our lips, to purify our hearts, to multiply our prayers and charities, that *we* at least may find favor in the day of the Lord.

For it plainly behoves us, my brethren, to govern our feelings and tempers towards an erring brother by a regard to the relation in which he stands to us. If a private Christian incurs the displeasure of the Church, but is yet allowed to remain in her communion, it would be sheer wickedness to seek to rupture and not rather to strengthen the fraternal relation. We are bound so to grieve over and censure his faults as to confirm him in the communion of the Body of Christ. If a presbyter incurs the displeasure of the Church but is yet permitted to discharge his functions, they who remain members of his flock are not to depreciate his ministry, and to seek to involve him in deeper calamities, but they are so to grieve over and to censure his faults as to help him gain the victory over them, and thus cement the pastoral relation in a new bond of affection. And if a Bishop incurs the displeasure of the Church even so far as to be suspended from the exercise of his ministry, but yet allowed to retain his office and jurisdiction, surely we are bound by every dictate of common justice and Christian precept to remember that he is still our Bishop. Grieve over his faults as earnestly as your heart may prompt, censure his faults when needful, and if needful, as far as truth and justice may require; but let neither your grief nor your censure interfere with your duty to sustain him in his proper vocation in the Church. He is still your Bishop, still your head, still the centre of unity to his diocese; and all that you think or say or do, whether favorable or unfavorable to him personally, should tend to strengthen that relation. It is not the man but the Church whose interests are mainly concerned in preserving that relation sacred and inviolable. To stand by your Bishop in prosperity and desert him in adversity; to rejoice when he rejoices and not to weep when he weeps; to be warm in his praise when he receives the applause of the world, and to turn away from him when he is assailed with its odium is such conduct as even the code of worldly honor would teach us to despise. To avoid all such faltering and to support your Bishop in all emergencies when he is every thing that you could desire a Bishop to be, is an easy every day exercise of Christian spirit. But if he is reputed to have failed in his duty, if he is adjudged to be not all that we could desire him to be, nay more, if in our hearts we believe the judgment to be just, and are obliged to hang our heads in shame and sorrow at delinquencies, painful indeed but yet not such as have led to the severance of the pastoral relation, then are we called on to a higher exercise of Christian virtue. Surely we may grieve over the faults of a friend without seeking to deprive him of his social rights; we may grieve over the faults of a brother or father, and yet not seek to disown our brother or father. And wo worth the day when the Church is not strong enough to sustain a penitent Bishop in his office and rightful jurisdiction! Wo worth the day when the same reasons which draw natural ties more closely together are allowed to snap spiritual ties asunder. Wo worth the day when the relation of a Bishop to the clergy and people of his spiritual charge, is thought to have no more perpetuity, no higher dignity, and to devolve no more sacred obligations than the empty and fictitious and accidental claims derived from the talents, the learning or even the virtues of man whose breath is in his nostrils.

It is the mark of a weak mind, my brethren, to give way to peevish complaints, desponding fears and vain reproaches, under any of the trials of life. The very presence of difficulty is a reason why we should buckle on our armor and pursue our warfare with more alacrity and courage. This event, you say, whether our Bishop be justly convicted or not, is a sad thing for the Church; it disheartens her friends; excites the jeers of her enemies; impairs confidence in her ministers; adds fuel to dissension; and arrests the march of her prosperity. I answer no: no event is sad for the Church; every thing that is permitted tends to her good. They who are disheartened, needed such an event to point them to some deeper principle of courage and attachment to the Church than such as depends on the name and reputation of any man. They who are moved by the jeers of the world, needed such an event to show them how far they are from the spirit of Him who gladly endured the contradiction of sinners and redeemed men by suffering patiently their contumely and scorn. They who feel their confidence shaken in the ministry, needed such an event to remind them that the grace of God in the Word and Sacraments is not impeded by the unworthiness of those who minister them; seeing they do this not in their own name but in the name of Christ. They who are distressed at the prospect of dissensions, needed this event to show them how unfit they are for the service of Him who declared that he came not to send peace on earth but a sword. They who complain that the Church is arrested in her progress, needed this event to cure them of their boasting, to turn their thoughts from the outward appearance to the inward substance of prosperity and to settle their minds in mortification and humility. There is no light in which you can place the event that it may not be shown to subserve the good of the Church.

In the worst view of the case, then, on the supposition that the verdict of this court is true, and the sentence just, you have no reason to falter in your zeal for the Church, or in your love, respect, and reverence for your Bishop; unless, indeed, you are prepared to take the ground that Bishops are a class of men for whom Christ has not died, and that the Episcopate is of such malignity as to cut men off from the motives to repentance, and the hopes of pardon. Think not that I suspect your confidence in your Bishop. Most of you know the man, and that confidence in his purity and integrity, which has been the slow growth of years, is not to be lightly surrendered. I am only saying that putting the case in the worst light in which an enemy can put it, your true course is to be immovably steadfast to your Bishop. Be the sentence ever so righteous, its only effect should be, while it is allowed to operate, to appoint unto them that have rejoiced without trembling in Zion, to give unto them ashes for beauty, mourning for the oil of joy, the garment of heaviness for the spirit of praise, and to stir them up to deeper intensity of devotion, and greater frequency of prayer and sacraments. As respects my present conduct, it is to me a matter of supreme indifference whether the verdict of this court be true or false. I am prepared, as long as it is the will of God, and until His Providence opens the way of relief, to treat the sentence as if it were just; and I can do this all the more cheerfully, because I believe it to be utterly unjust; I am prepared to act as I would if I were myself wrongfully condemned, as saints and martyrs have acted in all ages, and as the Innocent and Just One acted when He bowed to the sentence of Pilate; and I thank God for the blessed privilege of walking in His steps, and being knit together in the communion of the Elect. And it can do me no harm, it can do you, my brethren, no harm, it can do our diocese no harm, if all of us, head and members, should bow, as with the heart of one man, in dust and ashes, in confession, and fasting and supplication before the throne of an offended God to avert from us His righteous displeasure!

It is a confessed rule that the authority of an Ecclesiastical Council, considered as influencing private judgment, should be estimated by the character of its individual members, the influences under which they assemble and pursue their deliberations, the *animus* apparent in their proceedings, and by the reception accorded to their decision after the grounds on which it has been made shall have been thoroughly scrutinized. I am not inwardly bound, therefore, by the decision of this court; I am not bound, by any Church principle, to conform my opinion to its judgment, but am free to think and to say, as I do think and say, that it deserves not the weight of a feather. But I conceive that I am bound, and that we are all bound, to pay to this sentence an external obedience, and to cherish such inward affections as shall strip our obedience of the appearance of mockery, and render it a sincere tribute of the heart. We are bound so far to submit to it, whatever we may think of its injustice, as to humble ourselves under it as long as it continues in force. I hear it said that we should protest against it; that we should make some demonstration of indignant feeling; that we should denounce the malignant influences which, as is alleged, have brought it about; that at least we should call public meetings and proclaim that the confidence which three months since gathered around our Bishop, an affectionate and harmonious diocese, is not impaired but greatly strengthened by the meekness with which he has borne indignities that have been offered to him by strangers in his diocese. Brethren, I pray you to discountenance every movement, to repress every temper of this sort. I hear it said that the sentence is one which the Canon does not authorize; that it is in fact null and void, suspension being in its nature limited, and a suspension without a limit assigned to it a nullity; or that supposing the sentence to be valid, it is fulfilled by the term of an hour as well as a life, both being suspension; and that, inasmuch as the Court which imposed the sentence is defunct, and neither the Bishops nor the General Convention are possessed of judicial powers, and inasmuch as there is no judicial power in the Church to remove the sentence—supposing there was any thing to be removed—the Standing Committee should be requested to assemble the Diocesan Convention, in order that the Convention may request the Bishop to resume his Episcopal functions. All these are grave questions, brethren, to be weighed and settled by cooler and wiser heads than mine. I look with deep solicitude to the action of the Standing Committee. For myself I am not yet prepared to attend any Convention, or be bound by any of its acts, in which the Bishop of the Diocese does not of right preside. I am not yet prepared to recommend any confirmations, to contribute to or concur in any ordinations, to further any discipline, or to acknowledge the regularity of any Episcopal act in this diocese, without the consent of its Bishop. If the Bishop is suspended, the diocese, as respects the active exercise of Episcopal functions, is, for aught I can now see, brought to a dead stand. How long this state of things may last, or what should be the first active measure in putting an end to it, I know not; but on one point I am quite clear, and that is that our strength now lies in quietness and confidence; in peaceful and unmurmuring submission. The affliction is sent to us in mercy, let us see that we turn it not into judgment. So we prove ourselves worthy of the favor, God, in His own time and way, will remove the affliction, and open the way for our Bishop calmly, humbly, and firmly, to resume the exercise of his functions. But it is God's will that both he and we should fit ourselves for the blessing before we receive it.

By what discipline we are to be fitted for this end is known only to God. I hear that the Bishop's right to his salary is denied. Be it so! The disciple is not above his Master who had not where to lay his head. If our Bishop is driven to poverty, we can share his poverty; and if God does not enable us to serve him with worldly substance it will be only a proof that we can serve Him better without it. I fear no discipline of this sort; and I know my Bishop too well to doubt that he is able to endure it whatever it may be. Let no threats drive you, no promises lure you to mention the word or entertain the thought of resignation. Not only the permanent interest of this diocese, but the prosperity and stability of our whole Church would be jeoparded by such a consummation of meanness and cowardice. No Bishop will be firm in his diocese, no rector in his parish, if the moral strength of this diocese be not enough to sustain our Bishop in his canonical rights.

Restrain, then, brethren, I beseech you, all indignant tempers and expressions. Convey your assurances of sympathy and sorrow to your Bishop privately and as opportunity offers, and forget not to give him that best proof of affection, the benefit of your fervent prayers, that God will grant him such aid and support as are suited to his wants. For the rest be quiet and hopeful. The deprivation is permitted for your good, and if you are true to yourselves it will turn to your good. On many accounts I rejoice in it. It gives us such an opportunity as we never before had to show the strength and efficacy of our principles, the stability of the Church and the inherent dignity of the Episcopacy independently of the man who partakes of it. Only be steadfast to your Bishop and act in concert with him to the full extent which the canons allow; suffer reproach and jeers and contumely with patience; give more and more proofs of repentance and self-denial in proportion as the sincerity of both is questioned, and by your example encourage your Bishop to do the same; and by all the demonstrations of piety and humility and unity and patience which the crisis demands, prove yourselves worthy of a better day, and that better day will come. Well do I know that in such a course you will have the quiet sympathy and co-operation of your Bishop, and well do I know that this assurance will now be grateful as ever to your hearts; and though the world may jeer and threaten yet we are not to be moved from our confidence in Him who stilleth the noise of the seas, the roaring of their waves, and the madness of the people; and we have drunk deeply enough, I trust, of celestial wisdom, to be dumb with silence, to hold our peace even from good, while our sorrow is stirred by the evil tempers and counsels and speeches of the world.

Notices of Books.

The Treasury of History: containing a General Introductory Outline of Universal History, Ancient and Modern; and a series of Separate Histories of every principal nation that exists; their rise, progress, present condition, &c. By Samuel Maunder, author of "The Treasury of Knowledge," "Biographical Treasury," "Literary and Scientific Treasury," &c. &c. To which is added the History of the United States, by John Inman, Esq. Vol. I. 1845. New York: Daniel Adee, 107 Fulton street, Burgess, Stringer & Co., 222 Broadway. Philadelphia: B. G. Zieber & Co., Ledger Buildings, corner Third and Chestnut streets.

The Churchman's Library.—This is, as our readers are aware, a series of publications, original, and from the English press. It is published in monthly numbers. As this is the first number of the second volume, we take the opportunity to recommend it to the favor of Churchmen, particularly of the laity, for whose benefit it is chiefly proposed. For particulars see Mr. Dunham's advertisement in another column.

Journal of the Proceedings of the Fifty-Fourth Annual Convention of the Protestant Episcopal Church in the Diocese of Vermont; being the Twelfth Annual Convention since the full organization of the Diocese: held in Union Church, St. Alban's, on the 18th and 19th days of September. 1814. Burlington: Chauncey Goodrich. 1844.

Littell's Living Age.—We have received Nos. 33 and 34 of this uncommonly cheap and truly valuable periodical. It is made up of selections from the highest foreign journals. Those whose means will not allow them to take the standard publications of the day, cannot do better than to subscribe for this work. By so doing they will possess, within a small compass, a select library of the choicest productions of the age. We hope it will speedily take the place of the sickly trash with which our community is deluged.

Graham's American Monthly Magazine of Literature and Art.—We have lately received several numbers of this magazine, each of which is embellished with four beautiful engravings. The new series commenced with the new year.

The History of France, from the earliest period to the present time, by M. Michelet. Translated by G. H. Smith. New York: D. Appleton & Co. The first number is all that has appeared as yet. It is a cheap publication, but well printed, and intended to appear in monthly numbers.

A History of Greece, by the Right Rev. Connop Thirlwall, late Bishop of St. David's. No 4. New York: Harper & Brothers.

The Rector's Offering for 1845: being a Sixth Pastoral Address to the Parishioners of Grace Church, Jamaica, Long Island. Jamaica, L. I.: Jas. J. Brenton. 1845.

What is True Peace? A Sermon, by J. T. Brooke, D. D., Rector of Christ Church, Cincinnati. Cincinnati: Kendall & Barnard: 1844.

Das Allbuch, eine Bibel; das ist, die Offenbarung des Logos, empfangen, und uberliefet Durch Clemens *von* Hamburg.

(*The Book for All*:) *a Bible*; i. e., *the Revelation of the Word, received and published by* Clemens *of* Hamburgh.

This work, the first part of which is now published, pretends to be a new revelation. The prophet to whom it has been given, is some obscure person in Hamburgh, who seems to think a little transient notoriety cheaply purchased, at the price of committing an audacious blasphemy. Five other books are promised, but whether or no the necessary revelations have been already received, or whether he is only expecting them, the author does not give his readers to understand. The work, when complete, will contain:—

1. The Book of Announcement, (that now published.)
2. The Book of Creation.
3. The Book of the Stars.
4. The Book of Powers, (chiefly chemical.)
5. The Book of the Living.
6. The Book of Humanity.

The Savour warned men that many should come in his name; and should say, "Lo, here is Christ, and lo, there." As far as we can understand the prophet's preface, he seems to entertain a sort of idea that he has discovered the true secret whereby human nature is to be recovered from its fall, and to regain its original nobility; and being apparently possessed with the truth of his convictions, he is determined that the world should reap the benefit of them, in the form of a book, which he impiously calls a Bible, and which he still more impiously dares to dedicate to God. And further to recommend his work, he declares that it is addressed "to those only who know the value of, and seek to regain their original birth-right of freedom;" adding, further, that "all persons who love bondage more than freedom, have nothing at all to do with this his announcement."

It will not be without its meaning, that a Protestant town should give birth to such a reckless, though, from what we have seen of his work, we should also say impotent deceiver. If this be the type of a Protestant Clement, we wish the Protestants of Germany all the joy they can possibly experience at the appearance of such a luminary. To ourselves, the apparition of such a person does nothing more than painfully recall our Lord's warning, that many such deceivers should come; and as for his presumptuous claim to a hearing from those who seek for the true freedom of soul and spirit, this is as old a trick as can be with such impostors; and only makes a sensible man remember St. Peter's words, "They promise them liberty, while they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage."—*London Christian Remembrancer.*

Clerical Changes.

The Rev. Richard S. Killin has resigned the rectorship of Christ church, Dayton, Ohio, and accepted that of Grace church, Cincinnati.

The Rev. E. Guion, Jr., has become rector of Trinity church, Natchitoches, La.

The Rev. W. J. Bakewell, of Pittsburg, has accepted an invitation to the rectorship of Trinity church, Toledo, Ohio.

The Rev. Henry S. Keppler has resigned the rectorship of St. Andrew's church, Baltimore, and accepted that of the parish of the Holy Trinity, Prince George's county, Md.

The Rev. Jos. Trapnell, Jr., has accepted a call to the rectorship of St. Andrew's church, Baltimore.

The Rev. Asa S. Colton having resigned the rectorship of St. Andrew's church, West Vincent, and St. Mark's church, Honeybrook, Chester county, and accepted that of Christ church, Towanda, Bradford county, Pa., requests that all communications may be addressed to him at the latter place.

Bishop Kemper having returned to the West, requests that letters addressed to him may be directed to Milwaukie, Wisconsin.

On our first page will be found an extract, which ought to have been credited to the Rev. J. W. M'Cullough, and is from his late sermon on "The Faith of the Saints."

To Correspondents.

We have received several communications on the subject of Mr. Trapier's Narrative, one or more of which will appear in our next.

The Rev. Dr. Potter, of Albany, has published an excellent and seasonable sermon, in the course of which he dwells on several of the points brought forward in the late Pastoral Letter of the House of Bishops. We give an extract:—

The only other error, which, in the Pastoral Letter, it was deemed proper to vindicate the Church from the charge of holding, is, the error of elevating the *Fathers*, the first great Christian writers, to a co-ordinate and equal rank, as to authority, with the Holy Scriptures! Here again I am most happy to be able to say, that I know of no such error in our Church, nor yet in the English Church: I am sure there is not a clergyman in our communion who would not spurn such a doctrine as the vilest heresy. Even those persons in the English Church to whom extreme opinions have been imputed, would be shocked at the idea of entertaining for a moment any such view. What! the Fathers an authority co-ordinate with the inspired word of God! Considered as speaking directly and unerringly from the Almighty, as the sacred Scriptures speak from Him? I will not speak for others—but I will venture to assert in the most solemn manner, that such a thought never entered the mind of a single member of our communion. The doctrine of our Church, and the most that has ever been maintained by any of her members, is, that in *disputed questions of interpretation of Holy Scripture*, having reference to the great articles of our faith, the interpretations that were first, and for ages universal, are to be received as true, while those which are later, are proved to be false, by the very fact of their novelty. And then the Fathers, the early Christian writers, are introduced merely as *witnesses*, to show what that first and universal interpretation was. These witnesses are as fatal to Romanists on the one side, as they are to the thousand novelties and heresies on the other. To these *witnesses* our Church makes frequent appeals, in her articles, in the preface to the ordination service, and in the book of Homilies. Reject these witnesses, reject historic evidence, reject the voice of that Christianity which was first and for ages universal, and the stability of the faith is undermined—the Church of the living God is no longer the "Pillar and Ground of the Truth." She can no longer "have authority in controversies of faith," to use the language of our article; the interpretation of Holy Scripture, the most precious doctrines of our faith are left to private fancy and opinion. Reject all external evidence and authority, and he who is most plausible in wresting Holy Scripture to his purposes will carry the multitude away with him. And now let me ask, my brethren, where does our danger lie? Look at Mormonism, look at Millerism, look at the thousand inventions that torment and delude our land, and say, whether our error be extreme reverence for the authority of the Church and of Antiquity! Alas! it is because men reject all authority but that of some favorite leader; it is because they forget, or are ignorant that the truths of Christianity *are facts*, established by competent evidence, not matters of mere opinion, it is therefore that they run wild in heresy and wrest the Scriptures to their own destruction, and to the destruction of their hearers. Believing as I do, that our error is, not excessive deference to the teaching and the witness of primitive Christianity, but entire neglect of it, I cannot but deem it my duty to put you often in mind of it, not with a view of substituting any other authority in the place of Holy Scripture, but of honoring and protecting Holy Scripture, by showing that its meaning is established by evidence, which in every other branch of knowledge we are in the habit of deeming conclusive.

The following communication has appeared in several of the daily papers.—

Case of Bishop Benjamin T. Onderdonk, D. D.

Mr. Editor,—Having seen several articles in the daily press, commenting on the decision of the Ecclesiastical Court, which has recently given a verdict adverse to the Bishop of New York, and which seem to inculcate that said decision must, as a matter of course, direct and decide public opinion on the subject, will you permit one who has yet to form an intelligent opinion in relation to these proceedings to suggest that the public, and especially the members of the Episcopal Church, owe it to themselves, as well as to all the parties concerned, to withhold a decision as to the correctness of the finding and sentence of the Court until the publication of *all* the proceedings of said tribunal? The fact that the Court was not unanimous, either in the verdict or sentence, is sufficient cause for such suspension of opinion. If it be true, as is asserted, without denial, that six of the Bishops constituting the Court, voted for acquittal, I for one am desirous of ascertaining with which party I am to vote, whether with the majority or the minority. So far as public opinion is concerned, every person being about to be put in full possession of all that was before the Court in relation to the charge against Bishop Onderdonk, must make up an opinion on the merits of the case. We know that juries have often given verdicts which have been reversed, on an appeal to a higher tribunal; and this, when the verdict has been, as the trial by jury requires, unanimous. If unanimity in a decision is not in all cases a proof of its justice, a decision made by a majority, with six such names as De Lancey, Ives, Doane, Kemper, Gadsden, and Whittingham, in the minority, should be received with caution. It is true, it appears, if the statements made be correct, that these six Bishops voted afterwards for the sentence of suspension, which has been pronounced against the Bishop of New York; but this act, done probably to save him from a greater injustice in their opinion, demands from the public, on their account, a suspension of opinion until the whole of the proceedings are before the world. Who, that reads in the pages of ecclesiastical history, the action of similar tribunals in relation to Bishops, even deposed, and afterwards restored Bishops, whose names and virtues have come down to our day as examples of purity and integrity, while the names of their condemners have sunk into oblivion, or are remembered with abhorrence, does not think it possible that the recent trial may go down to posterity with a similar result? Such a possibility should make us pause. Let us give to Bishop Onderdonk that which the law awards to common felons—a candid hearing. In their case there is, after a verdict, an opportunity for appeal to a superior tribunal, but judicially there is none in his? The tribunal of public opinion is the only appellate court now open to Bishop Onderdonk. Let us then fairly review the testimony and decide accordingly. Believing no more in the infallibility of a dozen Bishops than in that of the Bishop of Rome, I mean for my part to exercise in this matter the right of private judgment in its fullest extent, as a good Protestant.

From the Churchman's Newspaper.

Use of Appropriate Terms in Religious Discussions.

Sir,—I am much pleased with the sample which you sent me of *The Churchman's Newspaper.* I quite agree with the observations of the leading article, against the danger of applying false epithets to the enemies of the Catholic Church. I have a high veneration for our holy mother the Church of England, and my desire is to carry it out without presuming to wish to get beyond it. As her servant and minister, I should deem this to be rebellion and insubordination to my mistress; and if I could not conscientiously preach her pure doctrines, I would withdraw from her communion. Her system has never received a fair trial.

The German spirit of rationalism, and the German irreverence and profanity, have unfortunately perverted the views of a strong body of the clergy, who arrogate to themselves the exclusive name of "Evangelical," and "Elect;" but that is not the fault of our Church, in whose pure streams *we* must see the beautiful spirit of holiness reflected, unmixed with the muddy pools of Puritanism, in whose ennobling doctrines our souls find themselves in spiritual communion with the glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of Martyrs.

I wish you, Sir, and your enterprise "God speed." I wish "you good luck in the name of the Lord." And as far as my humble support can go, you may command it. I will commence my regular subscription from after Michaelmas-day, on which subject I will communicate further with you at my convenience. You are perfectly welcome to use my name, as I am not ashamed of these sentiments if you please to publish this letter. I beg to subscribe myself your sincere well-wisher and faithful brother in Christ. C. W. Baldwin, M.A., Oxen Priest.

Missionaries for China.—The Rt. Rev. Bishop Boone, Missionary Bishop, Mrs. Boone and son, the Rev. Mr. Woods and wife, the Rev. Mr. Graham and wife; Miss Gillett, Miss Jones, and Miss Morse, with the Chinese teacher and attendant, embarked for China, from New York, on board the ship Horatio, Capt. Wood, on Saturday the 14th ult. Much interest has been manifested by our Church in the success of this mission; and going out as the missionaries now do, with a Bishop at their head, carrying the Church in its integrity, we may indulge the confident hope, that their devoted labors will be abundantly blest to the establishing the Church of the Redeemer in that very interesting and important field of missionary enterprise.—*Ch. Witness.*

Episcopal Liberality.—Much capital has been sought to be made against the Anglican Church by reason of the large income of some of the Bishops. The invariable reply has been that no small proportion of their incomes is devoted to charitable purposes, as an illustration of which fact, we subjoin the following extract from the Church and State Gazette:

'*The Bishop of Gloucester.*—We are pleased to have an opportunity of stating one or two facts in illustration of the manner in which his lordship's income is disposed of. A tenth of the gross income of the diocese is set apart for the augmentation of small livings. The Bishop has lately given a sum of £2000 for the purposes of Church extension, in thickly populated and neglected portions of his diocese—a gift, which has been the means of originating an important movement at Bristol, and large subscriptions in aid of that deeply-important object. We may add that the Bishop expends a large sum annually in donations connected with Church extension, Church education, and in various other charitable undertakings.'—*Ib.*

Died, at Auburn, on Christmas Day, the Rev. Amos Glover Baldwin, at the age of 66 years.

Mr. Baldwin has been extensively known as a minister of the Church for about thirty-eight years. He was for some years Rector of Trinity Church in this city, and a laborious missionary through this and several of the adjoining counties. The Rev. brother who has communicated this intelligence, remarks, that the venerable Missionary of the Cross "was gathered to his fathers in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with his God, and in perfect charity with the world." The state of our columns, and the want of sufficient time to collect dates and circumstances, prevent us from giving a more extended notice.

The interment of this departed servant of the altar took place on Friday, Dec. 27th, and the Rector of St. Peter's Church delivered a funeral sermon on the morning of the following Sunday.—*Gospel Messenger.*

Calendar.

January.

12. First Sunday after the Epiphany.
19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

February.

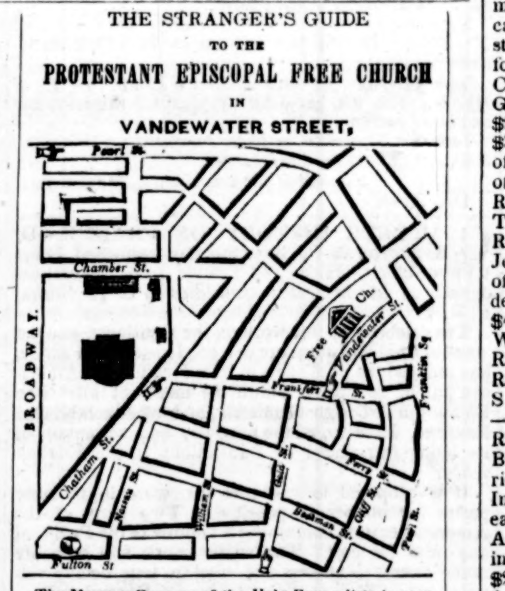
2. Quinquagesima Sunday, and the Purification of St. Mary the Virgin.
5. The First Day of Lent, commonly called Ash-Wednesday.
9. First Sunday in Lent.

12.
14. } Ember Days.
15.

16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The Mission Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

☞ The Rev. James Milnor, D. D., Rector of St. George's Church, will deliver a Sermon to the Young, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening. Service to commence at 7 o'clock. Jan. 11.

☞ The Rev. Lewis P. W. Balch will preach next Sunday evening, 12th inst., in the French church, *Du Saint Sauveur*, corner of Park Row and Nassau street. Service and preaching in English, every Sunday evening. Services to commence at 7 o'clock.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.——A regular Monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 13th inst., at half past seven o'clock. Geo. H. Bell, Rec. Sec'y.

The Church of the Redemption in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

Books for Soldiers.—The subscriber now performing the duties of Chaplain at Governor's Island, is anxious to collect a suitable Library for the use and instruction of the Troops at the Post. Any contributions to the same in money or books will be thankfully received and faithfully appropriated.

d21-4t John McVickar, 8 Columbia College.

Church Du Saint-Sauveur, (corner of Nassau-street and Park Row.)—By a decision of the Vestry of this Church, and in compliance to the request of the congregation, the evening service and preaching will henceforth be in English: beginning on the 15th inst., at 7 o'clock.

P. S.—The morning service and preaching will continue to be in French, as formerly.

Dec. 14. C. H. Williamson.

New Episcopal Free Church.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. Nichols, minister. Divine service at 10½ A. M. and 7½ P. M.

St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse,

Dec. 1844. 21 First Avenue.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

Dec. 1844. 296 East Broadway.

Acknowledgments.

Domestic Missions.—Since his report of the 31st ult, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

From Christ ch, Newbern, N C, $18 50; Christmas collection in St Paul's ch, Burlington, Vt, $19 27; St Peter's ch, Freehold, N J, $2 75; Christ ch, Sackett's Harbor, W N Y, $13; Pemberton parish, Gorchland co, Va, Rev J P B Wilmer, $44; Christ church, Vicksburg, Miss, $42; Bishop Chase, Missionary Association of Ch of the Ascension, N Y, per Miss A, $8; John Yates of Halltown, Va, in conformity with the dying request of his daughter, Miss Elizabeth, half, $10; St Stephen's ch, Harrisburg, Pa, received Nov. 27, but omitted to be entered, $40; G T Fox, jr, Esq, of Trinity College, Cambridge, England, per Mr Van Rensselaer, $25; St Paul's ch, Whitehall, N Y, $6; St Paul's ch, Wallingford, Ct, $7; through Edmund Wilcox, Esq, R A in Phil, from Emanuel ch, Holmesburgh, $59 27; Missionary Society of the same, $11 50; Trinity ch, Swedesborough, N J, $20; St John's ch, Piqua, Lancaster co, $7; Christ ch, Leacock, $6; St John's ch, Salem, N J, $24; St James's ch, Lancaster Pa, $76; St John's ch, Bellefonte, Pa, $11 75; Trinity ch, Philipsburg, Pa, $3; Gloria Dei ch, Southwark, $20; St James's ch, Kingsessing, Pa, $35 50; Bangor ch, Churchtown, $18 30; St Stephen's ch, Wilkesbarre, $9; free-will offering of a member of Trinity ch, Southwark, Pa, $108 92; St Mark's ch, Carbon co, Pa, $10; St James's ch, Leesburgh, Va, $38 46; St Luke's ch, Newburn, Bucks co, Pa, $3 63; St Mary's ch, Hamiltonville, W Philadelphia, $31 56; All Hallow's ch, Worcester, Md, $8; All Saints' ch, Lower Dublin, Pa, $21 10; St John's ch, Carlile, Pa, $25; St James's church, Phil, $148 95; St John's ch, Schuylkill Harbor, $3 25; Trinity ch, Oxford, half, $17 74; St Peter's ch, Whiteland, $3 42; St Paul's ch, do, $5 77; St Andrew's ch, West Vincent, $4 50; St Mark's ch, Henry Brook, $3; St Andrew's ch, Phil, $5 33; a member of Christ ch, Brownsville, $1; B Skinner, Nottingham, Md, $7 50; Christ ch, Pottstown, Pa, $5; Christmas offering, Providence, St John's morning Sunday school, half, $19; col'd school, half, $5 16; Wickliffe parish, Clark co, Va, half, $25; through Wm H Hubbard, Esq, R A in Richmond, Va, from Nelson parish, Nelson co, half, $8; St James's ch, Richmond, $46 05; Williamsburgh parish, Rev Mr Hodges, $30; St John's ch, Richmond, half, $16 63; Nelson parish, Nelson co, Western missions, $10 50; Miss Rice, $2 50; Mrs Caball, of the same, half, $5; John Churchman, Esq, Augusta co, half, $7 50; Monumental ch, Richmond, $110 06; Christ ch, St Ann's parish, Albemarle co, $13; Walker's ch, do, $17; Ware and Abingdon parishes, Gloucester co, half, $18 50; Mrs John Tabb, annual, half, $5—total, $289 74; Christmas offering of St Matthew's parish, Hillsborough, N C, half, $5 50; Leeds parish, Farquier co, Va, from Mrs C Marshall, $7 50; Mr R Southall, $2; Master T M Ambler, $5; friends to Missions, $5 50—total, $20; St George's ch, Fredericksburgh, Va, of which $5 is from Mrs C Thornton, $15; Christmas offerings of S S of St Paul's chapel, N Y, $3 25; St Paul's ch, Providence, R I, $32; Christ ch, Cheshire, Ct, $25; Christmas offerings of the Ladies' Missionary Association of Trinity ch, Newtown, Ct, $22; St John's ch, Albion, Ill, $10; St John's ch, Hartford, Ct, additional, $5; Christmas offerings of church at M A, $65 17. Total, $1476 54.

Thomas N. Stanford, Treasurer,

January 8, 1845. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 31st ult, has received the following sums:

From St Bartholomew's ch S school, N Y, Christmas offering, $5 25; Trinity ch, Rutland, Vt, per Rev J A Hicks, $13; S school of St Stephen's ch, Harrisburg, Pa, on account for education of James Howland Coit, Africa, Christmas offering, $5; per E Wilcox, R A, Phil, St John's ch S school, Bellefonte, Pa, for education in Africa, $20; St Stephen's ch, Wilkesbarre, Pa, for China, $5; Africa, $2; for general purposes, $9; St James's ch, Phil, half, $148 96; Trinity ch, Oxford, Pa, half, $17 74; S school of St Paul's ch, West Whiteland, Great Valley, Pa, for Africa, $3 50; St John's ch, Bellefonte, Pa, $5 25; male col'd S school of St Andrew's ch, Phil, for Africa, $21 75; St John's ch, Norristown, Pa, for Constantinople, $24; a member of Christ ch, Brownsville, for Africa, $1; China, $1; Christ ch, Pottstown, Pa, Christmas collection, $5—264 20; Pemberton parish, Gorchland co, Va, per Rev J P B Wilmer, rector, $28 50; col'd members of same, for Africa, $7—$35 50; Mr John Yates in conformity with the wish of his daughter, lately deceased, Miss Elizabeth Yates, of Halltown, Va, half, $10; per W H Hubbard, R A, Richmond, Va, Nelson parish, Nelson co, Va, per Rev T D Goodwin, half, $8; Williamsburg parish, per Rev W Hodges, $11; Grace ch, Lexington, $5 41; St John's ch, Richmond, half, $16 62; Mrs J A Cabell, of Nelson parish, Va, per Rev Mr Goodwin, $5; Boyden chapel, Augusta co, Va, per Rev Mr McElroy, $4; John Churchman, Chapel Hill, Va, $7 50; Ware and Abingdon churches, Gloucester co, Va, per Rev Mr Mann, half, $18 50; Mrs John Tabb, per Rev Mr Mann, annual, $5—$81 03; St John's ch S school, Providence, R I, half, $19; col'd, do, $5 16—$24 16; Wickliffe parish, Clark co, Va, per Rev R H Wilmer, half, $25; family mite box, St John's ch, Bangor, Me, for Greece, $2; St George's ch, Fredericksburg, Va, per Rev E C McGuire, rector, $28 75; Infant school, do, $1 25; for China and Africa, half each, $30; per Rev G T Bedell, rector of Ch of the Ascension, 2d annual payment on account of education in China, $20; G T Fox, jr, by J R Van Rensselaer, $25; through Rev R S Killin, Christ ch, Dayton, O, for China, $18; Trinity ch, Troy, O, for China, $8 25—26 25; St Peter's ch, Cheshire, Ct, $10; Zion ch, Newport, R I, Juvenile Sewing Society, half yearly payment, for education of Benjamin Franklin Watson, Africa, $10; through Rev W H Pendleton, rector of Leeds parish, Farquier co, Va, Christmas offering for education of a boy in China, $13; St Matthew's ch, Hillsboro', N C, Christmas offering, half, $5 50; through H Trescott, Esq, R A, Charleston, S C, from Mrs Henrietta Wilson, $25; Trinity ch, Society Hill, $2; Monthly Missionary meetings, Charleston, Nov and Dec, $8 06; offerings of St Stephen's chapel, for Constantinople, $5; do, do, general, $3; white congregation, St Stephen's chapel, Charleston, for education of Daniel Cobia, Africa, $11 20; St Philip's ch, $4 89; monthly missionary lecture, January, $3 57; S school of St Stephen's ch, for education of Paul Trapier, Africa, $17 37; S school of St Stephen's ch, for education of Nathaniel Bowen, Africa, $5; Bible Class of do, for do, $15; col'd congregation of do, for education of Theodore Dehon, Africa, $8 59—$108 68; through Rev R Hallam, St James's ch, New London, Ct, monthly collection, $41 05; S school, $8 95—$50—$20 of this amount being from a deceased communicant; Christmas offering, St James's ch, Woonsocket, R I, for Constantinople, $20; for general purposes, $1 50; S S, for Africa, 75 cts—$22 25. Total amount, $965 82.

J. Smyth Rogers, Treasurer,

New York, Jan. 8, 1845. 57 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Annual subscribers.—From E F Sanderson, $2; Mrs A Donnelly, $2; Wm Van Hook, $2; Mrs Hogan, $2; Haynes Lord, $2; Jasper Grosvenor, $2; Mrs Isaac Gibson, $5; Wm L Rushton, $5; George Coggill, $2—$24. Pemberton parish, Gorchland co, Va, Rev J B Wilmer, rector, $5; Mrs Susan A Remsen, subscriber, $3; Robert Strong, do, $2. Total amount, $34.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 8, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

Annual subscribers.—From Mrs A Donnelly, $1; Wm Van Hook, $1; Samuel Burrell, $1; A H Stevens, M D, $1; Mrs Isaac Gibson, $5; L Livingston, $1; Geo Goggill, $1; Wm Neilson, $1; Mrs Susan A Remsen, $2—$12. L, an Episcopalian, donation, $3. Total amount, $15.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 8, 1845.

The Rev. Ebenezer Williams, (Missionary,) very gratefully acknowledges, from the "Young Men's Association" of Christ ch, Brooklyn, for St Luke's ch, Racine, Wisconsin Territory, $25; from St Mark's ch, New York, for St Luke's ch, Racine, Wisconsin Territory, $25; from Mrs LeRoy, for St Luke's ch, Racine, Wisconsin Territory, $15; and from Mr Cambreling, Huntingdon, L I, for St Luke's ch, Racine, Wisconsin Territory, $6. Jan. 8, 1845.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor.

From a "friend," $2; by the hands of Stanford & Swords, from A Norrie, Esq, $15, and $5 for the Infant school.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,

Benj. Evans, 23 Hamilton street.

New York, January 10, 1845.

Mission Church of St. Matthew.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From A Norrie, Esq, for the poor, $15; Infant school, $5; through Stanford & Swords, from Mrs Holmes, a bundle of boy's clothing.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.

January 8, 1845.

Mission Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

From a friend, $1; by Stanford & Swords, from A Norrie, Esq, $20,—(for the poor, $15; for the Infant school, $5.)

Lot Jones, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

Jan. 8, 1845.

JOURNALS OF THE GENERAL CONVENTION.—Published this day, The Journals of the General Convention of the Protestant Episcopal Church in the United States. They will be sent to the clergy and others entitled to them without delay. Copies will be on sale at this office.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Jan. 11. opposite St. Paul's.

BISHOP ONDERDONK'S TRIAL.—D. Appleton & Co., will publish as soon as the necessary care and accuracy will allow,

A REPORT OF THE CASE, in the matter of the presentment of the Rt. Rev. B. T. Onderdonk, D. D., one volume 8vo., paper cover of about 400 pages.

The above full and accurate report of the trial, will be published by the Authority of the "House of Bishops," from the original manuscript notes. Jan. 11.

CHURCH BOOKS published by the subscriber, may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arald & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.; J. M. Conley, Mobile, Ala.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Jan. 11. opposite St. Paul's.

CHURCHMAN'S LIBRARY.—The 1st No. of the 2d volume, for 1845, of this periodical, is now out, containing in part, Travels in the East. By the Rev. Henry Formby, A. M. The next work in order will be Manning's Sermons.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.

New York, Jan. 11, 1845.

BISHOP SOUTHGATE'S LETTER.—This day published,

A Letter to a Friend, in reply to a recent pamphlet from the Missionaries of the American Board of Commissioners for Foreign Missions, at Constantinople. By the Rt. Rev. Horatio Southgate. Price 12½ cts.

D. APPLETON & CO.
Jan. 11—2t Publishers, 200 Broadway.

DR. ARNOLD'S LIFE AND CORRESPONDENCE.—D. Appleton & Co. will publish in a few days, "The Life and Correspondence of Thomas Arnold, D. D., edited by Rev. A. P. Stanley. The two volumes of the English edition in one vol. 12mo.

To the American scholar and student, the Life of Dr. Arnold is of unusual value and interest; it is not too much to say, that in the death of the author of the "History of Rome," learning has sustained a loss that we cannot hope to see repaired; yet not merely as a scholar will his loss be felt; his influence in elevating the moral tone of the "rising minds" at the Universities, and the valuable reforms he effected in the public schools of England, more spiritual, however, than formal, will endear his memory to all who "value true culture." His correspondence is very interesting; various in topic, life-like in its grasp of passing events, sensible in view, manly in style, and biographical in character. An appendix contains among other things, important extracts from his journals of continental tour. Jan. 11.

NEW ORGAN FOR THE R. C. CHURCH, Norfolk, Va.

The large Organ for the above Church, built by Mr. Jardine, of this city, is now completed, and it will remain for public examination this week and next, at his Manufactory, 83 Anthony street, N. Y.

This Instrument contains two sets of Manuals, 20 Stops, with Pedal bass extending to C C C, the sixteen feet pipe.

Mr. Jardine being assured that it will bear favorable comparison with the best productions in this country, especially invites clergymen and gentlemen interested in the erection of organs in their churches, to call and inspect the same. Jan. 11, 1845—1t

This day Published

ENTER INTO THY CLOSET; an admirable devotional work, by the Rev. William Berrian, D. D., Rector of Trinity Church, New York.

J. A. SPARKS, Churchman's Bookstore,
Jan. 4. 161 Fulton street.

Just Published

FANNY HERBERT and other Tales, by Mrs. Mary N. McDonald. This delightful book for Juveniles contains three highly entertaining and moral stories, and is admirably adapted for Sunday school libraries. Price 50 cents.

HENRY M. ONDERDONK,
Publisher and Bookseller, 25 John st.

☞ H. M. O. has constantly for sale standard Theological works at low prices. Jan. 4—3t

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By James Quarterman, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Jan. 4—4t$

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale, Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19, and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A.M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 11.

EUSEBIUS'S LIFE OF CONSTANTINE.

Received per last steamer

THE Life of the Blessed Emperor Constantine, by Eusebius Pamphilus; to which is subjoined Constantine's Oration to the Assembly of the Saints, and Eusebius's Oration in praise of Constantine. 1 v 8vo. $2 25. This volume forms the fifth of Bagster's series of translations of the Greek Ecclesiastical Historians of the first three centuries.

Lives of the English Saints, No. 8, St. Wilfrid, Bp. of York.

Do do No. 9, St. German, Bp. of Auxerre, $1 25

Interlinear Heb. and Eng. Psalter, in which the construction of every word is indicated, and the root of each distinguished by the use of hollow and other types, 12mo, $1 75

A new Hebrew-English Lexicon, containing all the Hebrew and Chaldee words in the Old Testament Scriptures, with their meanings in English, 12mo, $1 75. The two above bound together in 1v, $3 25

Parochial Sermons, by the Rev J. Garbett, 2vs, 8vo. $7 50.

Prælectiones Academicæ Oxonii Habitæ, a Joanne Keble, A. M, 2v 7vo, $5 50

Sermons preached before the University of Oxford, by Henry E. Manning, 1 vol, 8vo, $1 75

Works and Life of St. Cyprian, translated, 3v 8vo $8.

The complete works of the Rev. Joseph Bingham, new edition, with all the quotations, 9v 8vo, $30.

For sale by the Importers,
D. APPLETON & CO., 200 Broadway.

☞ Single copies of Foreign Books imported to order by every mail steamer. Jan. 4.

HOLIDAY PRESENTS

ALL ELEGANTLY BOUND IN MOROCCO, ON SALE AT

Wiley & Putnam's, 161 Broadway.

OXFORD Editions of the Bible, in all sizes, and styles.

The English Hexapla, or 6 English versions, $23
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Cheever's Lectures on the Pilgrim's Progress, $5 50
Milton's Poetical Works, 2v, illustrated, $10
Miniature Commentary on the Bible, 3v, $7
Translations of the Minor Prophets, 5v, $16
Hall's Contemplations on the Bible, 5v, $11
The Passion of Our Lord, by Albert Durer, $7
Leighton's Works, by Pearson, 2v, 8vo, $7
Evidences of Christian Religion, 1 large vol, $5 50
The Christian Souvenir, 1v, engravings, $3
Book of Christian Ballads, 1v engravings, $4 50
Sturm's Reflections on God, 4v in 2, $6 50
Doddridge, on Religion in the Soul, $2
Burnett's Discourse on Pastoral Care, $2 25
Serle's Christian Remembrancer, 1v, $2 25
Taylor's Holy Living and Dying, 2v in 1, $3 50.
Dec 28

SERMONS BY ENGLISH DIVINES. Selections from Recent Importations.

Allies' Sermons on the Romans, &c., 1 vol. 8vo.	$3 25
Garbett's Parochial Sermons, vol. 2	3 50
Hook's Sermons on various subjects, 12mo.	2 50
Manning's Sermons before the University, 1 vol. 8vo.	1 75
Manning's Sermon and Appendix on Rule of Faith, 1 vol. 8vo.	1 75
Newman's Sermons before the University, 1 vol. 8vo.	2 75
Melvill's Sermons on the less Permanent Facts of Scripture, vol. 1	3 00
Marriott's Sermons before the University, 1 vol. 12mo.	2 00
Deansfield's Forty Six Sermons, 1 vol. 8vo.	4 50
Bennett's Miscellaneous Sermons, 2 vols. 12mo.	4 50
Girdlestone's Twenty Parochial Sermons	1 75
Tuson's Parochial and Family Sermons	2 25
Jackson's Six Sermons on the Christian Character	1 25
Smith's Sermons, preached at Plymouth	1 50
Dering's Sermons, preached at Pluckley	1 50
Cooper's Sermons on the leading Doctrines of the Gospel	1 00
Fowler's Sermons on various subjects	1 38
Jones's Sermons on the Trinity, 1 vol. 8 vo.	2 50
Maurice's Christmas Day and other Sermons, 8vo	3 75
Marsden's Discourses for the Festivals, 8vo.	3 75
Bishop Horne's Discourses, 2 vols. 8vo	5 50
Bishop Bull's Sermons on Primitive Christianity, 8vo.	3 00
Archbishop Sandy's Sermons, 8vo.	3 50
Archbishop Secker's Sermons, 7 vols. 8vo.	9 00
Bishop Sherlock's Discourses, 4 vols. 8vo.	5 00
Le Bas' Sermons on various subjects, 3 vols.	6 00
Jortin's Sermons on different subjects, 4 vols.	5 00
Miller's Sermons, preached at Bagnor, 8vo.	3 00
South's Sermons, best edition, 5 vols. 8vo. Oxford	15 00
Do. do. Edinburgh edition, 2 vols., large, 8vo.	5 50

For sale by the Importers,
D. APPLETON & CO,
200 Broadway.

☞ Foreign books imported to order by every mail steamer. Dec. 21.

SPLENDID OXFORD BIBLES.—D. Appleton & CO. have received recently several cases of the elegant edition of the Oxford Press Bibles, so generally preferred for beauty of type and superior correctness of text. The assortment comprises all varieties of size, from the largest folio to the diamond pocket, including several gorgeous patterns in rich silk velvet and gold.

Dec. 28.

WHITEHEAD'S Life of Rev. John Wesley, just received and for sale by

J. A. SPARKS, 161 Fulton street,
Dec. 28. opposite St. Paul's.

SAMENESS OF WORDS NO HINDRANCE TO DEVOTION—A Sermon on the Forms of Prayer. By Rev. T. W. Coit, D. D.

Dec. 14. J. A. SPARKS, 161 Fulton st.

DICK'S THEOLOGY; Henry's Christian Antiquities; McKnight on the Epistles; Taylor's Holy Living; Cruden's Concordance.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Dec. 14. opposite St. Paul's.

THE LITTLE BOOK OF KNOWLEDGE, by Elizabeth G. Noverre.—A work for the Instruction of Children, on various subjects, in an easy and interesting style. Just received and for sale by

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street,
Jan. 4. opposite St. Paul's.

NO CHURCH WITHOUT A BISHOP; or, the Controversy between the Rev. Drs. POTTS and WAINWRIGHT. With Preface by latter, and an Introduction and Notes, by an Anti-Sectarian.

For sale by JAMES A. SPARKS,
Jan. 4. Churchman's Bookstore, 161 Fulton st.

SERAPHINE FOR SALE—A Seraphine of excellent tone, new and in good order, will be sold low for cash. Apply at 235 Henry street. Dec 21—4t$

The Calendar.

1.
My prayer-book is a casket bright,
With gold and incense stored,
Which every day and every night,
I open to the Lord:
Yet when I first unclasp its lids
I find a bunch of myrrh,
Embalming all our mortal life;
The Church's Calendar.

2.
But who would see an almanac
When opes his Book of Prayer;
Of all the leaves between its lids,
These only are not fair!
So said I, in my thoughtless years,
But now with awe, I scan
The Calendar, like Sybil leaves
That tell the life of Man.

3.
God set the sun and moon for signs:
The Church His signs doth know,
And here—while sleeps the sluggish world,
She marks them as they go.
Here for His coming looks she forth
As for her Spouse, the bride;
Here at her lattice, faithfully
She waits the morning-tide.

4.
All Time is hers, and at its end
Her Lord shall come with more;
As one for whom all time was made
Thus guardeth she her store;
And, doating o'er her letters old,
As pores the wife bereft,
Thus daily reads the Bride of Christ,
Each message he hath left.

5.
As prisoners notch their tally-stick,
And wait the far-off day,
So marks she days, and months and years,
To ponder and to pray;
And year by year beginning new,
Her faithful task sublime,
How lovingly she meeteth out,
Each portion in its time!

6.
Oh live thou by the Calendar;
And when each morn you kneel,
Note how the numbered days go by,
Like spokes in Time's swift wheel:
This little index of thy life,
Thou all thy life shalt find,
So teaching thee to tell thy days,
That wisdom thou may'st mind.

7.
With this thy closet seek; and learn
What strengthening word to-day,
From out the Holy Book of God,
Our Mother would display;
And know thy prayers go up on high,
With thousands, that unknown,
Are lighted at the self-same fire,
And mingle at God's throne.

8.
For so—though severed far on earth
Together we are fed;
And onward, though we see it not,
Together we are sped!
Oh live ye by the Calendar,
And with the good ye dwell;
The Spirit that comes down on them,
Shall lighten thee as well.

Calendar, Hartford, Conn. A. C. C.

Notes on the Calendar.

The Circumcision.—The Law was given by Moses, but grace and truth came by Jesus Christ. The year of grace begins with the day on which the Holy Child *made of a woman*, is manifested as "made *under the Law*, to redeem those that were under the Law, that we might receive the adoption of sons." To-day His saving work began in blood; and being circumcised He undertook as a debtor to the Law, to fulfil the Law; which He perfectly did, and so showed the Law as "holy, and the commandments holy, and just, and good." This day He received also His saving name of Jesus: the name at which every knee shall bow; and therefore in the name of Jesus, our Saviour and Redeemer, we begin the new year; praying Him for that circumcision of the spirit, which will enable us to live, or die, unto the Lord,—according to his will.

There are no Proper Psalms for this feast: but the Psalms for the day, are surely not inappropriate. The *First Psalm*, describes the man of circumcised affections, and of habits disciplined to God's holy law: and the *Second* speaks of the things which God has ordained concerning His Everlasting Son, revealed in time as Jesus the Son of David. The thoughtful will discern in the other Psalms, a tone of holy fear, very appropriate to the beginning of a year, and such expressions of trust in God, and of prayer for His protection, as well become the heart and lips of a pilgrim on earth, setting forth anew toward the city that hath foundations.

The Morning Lessons explain each other; and teach us how to read and compare the Scriptures of the Old and New Testaments. The First Evening Lesson, sets forth the spiritual nature of the Law as requiring the circumcision of the heart, as well as its ritual symbol. The Second Lesson, teaches us that Holy Baptism is the true circumcision; and also unfolds its superiority as a sacrament, to the mere ordinances that were its shadows.

In the Altar-service, the Epistle explains, how all the faithful become the sons of Abraham, though they have not the outward circumcision of the flesh; and the Holy Gospel, continues the Christmas story, to the octave of the Nativity, when the Son of Mary received the name of Jesus, according "to the prophecies which went before on him."

The Second Sunday after Christmas is not provided with a special service; but repeats the story of the circumcision; as being the prominent event in our Lord's history, until the Epiphany.

If we would walk with God, this year, let us commence it with the holy resolutions which this feast is meant to inspire—a mortification of our worldly lusts, and a holy spirit of "running with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith."

Epiphany.—This blessed festival, called also Twelfth-day, is one of peculiar interest, to those who realize the great power of God, by which we Gentiles, have received the Gospel. On this day came the first fruits of the Gentiles, to pay homage to the new-born King of Nations; thus rendering an early representative acknowledgment of His lawful right in behalf of all the Gentile world. As for us, who dwell in these "uttermost parts of the earth," which were peculiarly given to the Only begotten Son, for His inheritance, there seems a great propriety that we should keep the feast with a willing and holy worship; presenting ourselves before God, on its recurrence, as living witnesses that those "who sat in darkness have seen a great light."

In the Daily Morning and Evening Prayer, we observe a very beautiful and delicate wisdom, in the appointment of Lessons. As the word Epiphany implies a glorious shining, or manifestation, there can be no need of pointing out the propriety of the First Morning Lesson; the whole of which is so cheering a prediction of the ingathering of the nations, and in which the visit of the wise men is particularly prophesied, in the passage, "they shall bring gold and incense." The Second Lesson contains that solemn warning by which the great Doctor of the Gentiles called on His converts, to be lowly and to fear; informing them that if God had dealt so severely with his chosen people, as to cut them off for their barrenness of fruit, it was evident that the Gentiles who were but grafted into the good old olive tree, would not be more tenderly treated, if they too proved cumberers of the ground. The two lessons taken together will have a most happy effect upon the heart of the truly devout believer. The one calls him to give God glory, for the unspeakable blessings of the Gospel; and the other to fear before Him, lest the richness of the gift, should by neglect, bring, in the end, a greater condemnation. The latter suggests some serious ideas with respect to the future prospects of the Jews; and of the fulfilling of "the times of the Gentiles," as well as in the concluding verse, an humbling view of our ability to foresee, how, or in what degree, the mercies of Christ through the Gospel, are to abound to all mankind.

The Evening Lessons, in like manner will impress the thoughtful, with a pleasing sense of propriety. The first is in the same vein of prophetic rapture, which characterizes all the promises of the Gospel-Day, which were made to the Ancient Church, by the burning lips of Isaiah. The second, is the history of one of the *Epiphanies*; for the ancient name of this feast is in the plural, and includes the commemoration, besides that of the visit of the Magi, of the first miracle, and the baptism of our Lord, in which He was first manifested to Israel.

In the Service Proper, the Epistle is appropriately taken from St. Paul, to show the might and grace of God, in making that apostle a "chosen vessel of His name to the Gentiles;" and the Gospel is the pictured narrative of the wise men's visit, as given by St. Matthew. It would not be becoming, perhaps, to lament that Proper Psalms have not been appointed for this feast, including of course the 72d, and enabling us to repeat the prophecy, "the kings of Arabia and Saba shall bring gifts;" but by a use of the Ninth Selection, the officiating priest, or a devout worshipper before service begins, may be availed of the 65th Psalm, which is strikingly appropriate.

It is scarcely necessary to say that in ancient tradition, these wise men were kings, (Ps. lxxii, 10.) Bishop Taylor calls them "the Levantine Princes," and adopts the beautiful comment of St. Hilary, that their gifts were symbolical, *the gold*, of tribute to a king—*the incense*, of adoration to God—*the myrrh*, of recognition as a mortal, and a man of sorrows. With Twelfth-night the Christmas holidays conclude.

At the altar of the Chapel Royal of St. James's, the Queen of England still pays her Twelfth-day oblation at the Offertory, in gold, frankincense and myrrh! Let us pray, for the sake of the afflicted Church, which her ministers oppress and despoil, that God would make her worship more than a thing of form, and that she with other potentates, may become in very deed, a "nursing mother," to the Church.
—*Calendar, Hartford, Conn.*

Evergreens.

We are told that during one of the ancient festivals the Jews were accustomed to carry in their hand branches of palm-trees, olives, myrtles, and willows, singing, "Hosanna, save now, I beseech thee," in which words they prayed for the Messiah. St. John probably alludes to this custom when he describes the saints as standing before the throne, clothed in white robes, and palms in their hands, and saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb." When the evangelical prophet would represent the glory and stability of the Messiah's reign, and the blessings of gospel times, he says, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, the pine-tree and the box together." And again in language inimitably beautiful, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary."

These and other like expressions to be met with in the prophets, led the Jews, it is said, to expect the Messiah's advent about the winter solstice, when evergreens flourish, which was anciently the twenty-fifth of December, the very day on which we now commemorate the Saviour's birth. Accordingly, when he came, he was welcomed with the same expressions of joy, with which, at the feast of tabernacles, they had been accustomed to anticipate his coming. They cut down branches from the trees and strewed them in the way. They took branches of palm-trees and went forth to meet him; and the multitude that went before and that followed, cried, saying, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

These were natural and proper methods of expressing joy and praise. Christ did not condemn them. Never, then, let it be deemed idle or superstitious for Christians to use similar demonstrations of joy at this sacred season. Let our temples be adorned with those appropriate emblems of the beauty, glory, and permanency of the Church. Let all the evergreens of the forest, fit representations of the immortal blessings which THE LORD OUR RIGHTEOUSNESS came to give, be annually brought to beautify the place of the sanctuary, and to make the place of his feet glorious.—*Christian Witness and Church Advocate, Dec. 27.*

Foreign Items.

St. Paul's Cathedral.—The right hon. the Lord Mayor attended divine service, on Sunday afternoon at St. Paul's Cathedral. His Lordship did not come in state, nor did he wear his official robes. He took the seat appropriated to the use of the chief magistrate of the city of London, and at the close of the service retired in the same private manner in which he entered. It was stated in the Cathedral that it had seldom been the good fortune of the attendants to see a Lord Mayor in his place except on state occasions, and when the Judges attended service, which happens twice a year. The present Lord Mayor, it is said, intends continuing the practice. Prayers were read by the Rev. W. J. Hall, and an excellent sermon was preached by the Rev. Thomas Dale, M.A., Canon Residentiary of St. Paul's, and Vicar of St. Bride's. The subject of his discourse was the parable of the barren fig tree.—*Lond. Herald.*

The Lord Bishop of Ripon preached a sermon in the church of Croft, near Darlington, on Sunday-week, on behalf of the National School about to be erected. On Monday, his lordship confirmed 107 children, and laid the foundation stone of a National Sunday-school room. The Rev. Charles Dodgson, the rector, took part in the proceedings, and delivered an address on the occasion. The cost will be about 300*l*., of which the rector contributes one-third. A master from the training school at York will be appointed.

Morpeth.—The interior of the fine old church of Morpeth has lately been much improved in appearance by the removal of the masses of paint and whitewash with which successive generations of barbarous churchwardens had defaced the pillars, arches, and windows. Other restorations are we believe in progress or in contemplation, among which we trust will be that of the beautiful cross, the remains of which still adorn the churchyard. The walls of the new church in Morpeth are rising rapidly.—*Durham Adv.*

Lincoln Diocesan Board of Education.—This Board has just issued its sixth annual report. During the past year the financial difficulties under which the Board formerly labored have been entirely overcome. The training school is now self-supporting, and provides also the greater proportion of the expenses of educating six training scholars, and a sinking fund has been provided for the necessary outlay and expenses attending the building. Under these favorable circumstances, the board of management has been enabled, after carrying out the more immediate object of the institution, to make advances from the subscriptions in aid of schools within the Diocese. There are now sixty-nine boys in the school, fifty boarders, and nineteen day boys. Besides these there are five training scholars. The Bishop of Lincoln has accepted the office of president for the ensuing year, and amongst the vice-presidents are Earl Brownlow, Lord-Lieutenant of the county, the Duke of St. Alban's, the Duke of Rutland, the Marquis of Bristol, the Marquis of Exeter, Earls Beauchamp, Harrowby, Ripon, Yarborough, Viscount Maidstone, M.P., Lord Worsley, M.P., Viscount Alford, M.P.; Messrs. Tomline, M.P., Christopher, M.P., Welby, M.P., Heneage, M.P., and nearly all the dignitaries of the Church resident within the Diocese.—*Churchman's Newspaper.*

St. Mary's Church, Rocliffe, Yorkshire.—This beautiful little church was consecrated on Friday last, by the Lord Bishop of Ripon. This church has been erected, and in great part endowed, at the expense of Andrew Lawson, Esq., M.P., aided by contributions towards the endowment by Mrs. Lawrence, of Studley Park, and other benevolent persons, for the use of the inhabitants of Rocliffe, distant two miles from the ancient parish church of Aldborough. It contains sittings for one hundred and fifty persons. The chancel and steps leading up to it are paved with marble from near the altar of York Minster, with some necessary additions. The vestry door is also a relic of the same edifice, rescued from the disastrous fire of 1829. The scroll pannels of the wainscot of the chancel are from Nun Monkton Priory. The cover of the font is copied from one in Charlton-on-Otmere Church, near Oxford. The pulpit is from that which Isaac Milner and John Scott preached, in the Church of the Holy Trinity, at Hull.—*Ib.*

Algeria.—Strange Jewish Custom.—*A Revolt in the Synagogue.*—A letter from Algiers, of the 10th, states that the annual Jewish Fete terminated by a sort of disturbance in the synagogue. It is the custom for the chief of the congregation to proceed to the synagogue of Ben Naray, to adjudge the privilege of reading the Bible for that day to the highest bidder, the sum obtained being appropriated to the use of the synagogue. When, on this occasion, the chief came forward, he was greeted by the persons present with hooting and cries. Some of the most turbulent declared that they enjoyed the utmost extent of liberty under the French government, and did not want the chief. They then attempted to turn him out, and he was obliged to call in the gendarmerie. As the government recognizes his office, his application was attended to, and about fifty of the rioters were arrested. The matter is under investigation.—*Ib.*

The Royal Humane Society and the Dean of Peterborough.—A most excellent sermon was preached on Sunday last by the Rector of Stanmore, Middlesex, the Rev. A. R. Chanvel, who is in his eighty seventh year, in support of this highly useful institution. The Rev. gentleman aptly introduced the fact of a silver medal having been voted by the society to the Reverend and Venerable Dr. Butler, Dean of Peterborough, formerly Head Master of Harrow School, for having plunged into the Grand Junction Canal, on the 9th of January, 1843, and saved a female from drowning. The Dean was nearly seventy years of age, and the weather at the time intensely cold. The Rev. gentleman is to preach for the society in a short time.—*Ib.*

Carlisle.—Agreeably to the sixty-sixth section of the Ecclesiastical Duties and Revenues Act, the future income of the Dean of Carlisle is fixed at 1,000*l*. per annum; and by the same section the income of the canonry of Westminster, lately presented to Dr. Wordsworth, (as well as of future appointments,) is to be 1,000*l*. annually. It is considered probable that Sir R. Peel will select for the Deanery of Carlisle some Clergyman of distinguished character, resident in one of the Northern Dioceses, and the names of the Rev. R. Buddicombe, Principal of St. Bees College, and the Rev. G. Townsend, Canon of Durham, are mentioned as likely to receive the appointment.—*Ib.*

The Rev. Dr. Warneford has paid over to the Rev. Chancellor Law, the Rev. Vaughan Thomas, and William Sands Cox, Esq., the munificent sum of 1,000*l*., as an endowment for the chapel belonging to the Queen's College, Birmingham. This Rev. gentleman, in the Diocese of Glouceter and Bristol, has at different times placed in the hands of the Bishop and Archdeacons, his trustees, no less than 12,000*l*., for aiding in building and endowing churches, erecting school-rooms and school-houses for masters and mistresses, and procuring glebe houses for poor livings in public patronage; each of those various benefactions have been entirely unsolicited and spontaneous.—*Ib.*

Bishop of London's Confirmations.—The Lord Bishop of London has given notice that he will hold confirmations in the Spring of the next year, at all the usual places in the County of Essex, with the exception of Saffron Walden, Thaxted, Dunmow, Bishop's Stortford, Harlow, Byfield, and Epping. His Lordship will hold confirmations during the Spring of 1846, at Ealing, Highgate, Hackney, Sunbury, Stains, and Little Stanmore, and at the usual places in the County of Herts. In alternate years the Bishop will confirm in the two divisions of the Diocese, according to the above arrangement.—*Ib.*

Singular Entry in a Parish Register.—In the Burial Register of the parish of St. Thomas à Beket, Lymington, is to be found the subjoined:—"Died, on the 13th day of May, A. D. 1733, aged 66, Samuel Baldwin, late an inhabitant of this parish. N. B.—But he was not buried hereat, for his body was, in due accordance with his last will, cast into the sea, *sans ceremonie*, a little way off from the Needle Rocks, and in the presence of much people."—*Ib.*

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing cash, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

Canons of The Church. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent*: being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent*. In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

VALUABLE WORKS.—Just received from London, the following rare and valuable works:—Camden's Britannia, 2 vols. folio, $15; Camden's History of the Reign of Queen Elizabeth, $3 50; Calandarium Rotulorum Chartarum, printed by order of King George III., folio, $6; Works of Rev. Samuel Johnson, folio, $4; Harcourt's Doctrines of the Deluge, 2 vols., $4 50; Bp. Dehon's Sermons, 2 vols., $10; Stillingfleet's Church Government, $3 50; Godwin's Moses and Aaron, $3; Blackwall's Sacred Classics, $2 50; Stackhouse's Body of Divinity, folio and 8vo., $7; Bennett's Theory of the Earth, folio, $2 50; Bp. Bull's Latin Works, folio, $8; Fidde's Body of Divinity, folio, $5; Kidder's Demonstration of the Messias, folio, $6; Echard's Ecclesiastical History, folio, $4; Hunt's Tudor Architecture, numerous plates, 4to., $5; Bloomfield's Greek Testament, interleaved, 4 vols., $10; Leigh's Critica Sacra, $2 50; Burnett's State of the Dead, 4to., $2; Beveridge's Codex Canorum, 4to, $3; Wall on Baptism, 4to., $4; Sir Wm. Temple's Works, 2 vols., folio, $5; Stillingfleet's Origines Sacræ, $3; Calmet's Commentary on the Bible, 15 vols., 4to., $30; Jurieus's History of the Council of Trent, $2; together with a large number of other ancient and modern theological books.

For sale by STANFORD & SWORDS,
Dec. 7 139 Broadway.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
Just Published.
By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

The Distant Hills—*An Allegory.* By the same author, and similarly illustrated.

Sacred Allegories.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

The History of Our Blessed Lord. *In Easy Rhyme*; with six beautiful lithographic illustrations, and other designs.

Edward Trueman, *or False Impressions.*

Susan Harvey—*Confirmation.*

For sale at the Depository, 20 John st.

Dec. 28—tf

COMPLETE HISTORY OF FRANCE.—D. Appleton & Co. have this day published, (Part 1,) price 25 cts—History of France, from the earliest period, by M. Michelet—translated by G. H. Smith, F. R. S.

The celebrity of this work on the Continent, and the want in English Literature of a good history of France, has induced the publishers to introduce it to the American public, at a price within the means of all. The Edinburgh, Foreign Quarterly, and other established Reviews, have urged the necessity and advantage of its being introduced by translations to the English reader.

It is proposed to continue the work in monthly parts, (or oftener if possible.) Two parts of the American edition containing a volume of the Paris, at one third the cost. The whole work will probably make twenty Numbers and bind in four octavo volumes. December 21.

BEVERIDGE ON THE CHURCH and Frequent Communion, In press, and will be published without delay—

Bishop Beveridge's Sermons on the Church; to which will be added the great necessity and advantage of Public Prayer and Frequent Communion, by the same divine, with a Preface. By Archheacon Manning.

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SWORDS'S POCKET ALMANAC and Church Register, containing a List of the Bishops and Clergy, with complete statistics of the various Dioceses; together with the Constitution and Canons of the Protestant Episcopal Church in the United States. Price 25 cents. ☞ Also, the Constitution and Canons separately. Price 12½ cents.

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April 20—tf

CHURCH ALMANAC.—A second edition, revised and corrected, is now in press, and will be ready for delivery in a day or two. For sale at the Church Depository, 20 John street.

Dec. 7—4t THOMAS C. BUTLER, Agent.

To Mr. George Jardine, Organ Builder, New York.

Newbern, N. C., December, 1844.

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(Signed) F. M. Hubbard,
Rector of Christ Church, Newbern.

☞ To clergymen, and gentlemen about furnishing their churches with Organs—Mr. Jardine respectfully solicits their orders.

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June 29—yly W. H. PADDOCK.

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ORGANS.—The subscriber offers for sale the following Organs, viz:

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Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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No. 80 and 86 Wooster street,
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November 9—tf

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The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors
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